THE QUESTION OF FAITH: U.S.-BASED RELIGIOUS NGOS IN INTERNATIONAL RELIEF AND DEVELOPMENT

by

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ABSTRACT

Faith-based organizations (FBOs) capture public attention now more than at any other time in recent history. The U.S. government, under the leadership of President George W. Bush, has strongly urged American religious organizations to take an active role in the provision of public services. To encourage the involvement of these organizations, the federal government has loosened its purse strings and made an increasing number of federal funds more accessible. At the same time, faith-based organizations have come to play an increasingly important role in the field of international relief and development assistance. Their expanding international presence along with greater access to public resources makes the topic of religious organizations very timely. The underlying motivation of this thesis is therefore to stimulate discussion and research on the subject of faith-based organizations involved in international relief and development activities by examining how U.S.-based religious organizations reconcile their unique organizational identity with the secular demands of public-sector work. This thesis addresses four critical questions about the roles and responsibilities of religious organizations: (1) How do American faith-based organizations reconcile the religious component of their organizational identity with the secular demands of public-sector work in the field of international relief and development? (2) How do these organizations balance their religious mandate with the bureaucratic and professional standards imposed by government agencies, as well as the intense and potentially conflicting social and cultural demands imposed on them in complex humanitarian emergencies? (3) How do these organizations perceive their humanitarian role? (4) How do these organizations deal with the ICRC's humanitarian principles of neutrality, impartiality and independence? To answer these questions, I analyze organizational documents, examine USAID reports and IRS tax forms, as well as interview staff members of six US-based FBOs. This thesis uses a continuum as the primary framework to analyze the relevant dimensions of an organization's religious identity. The continuum is based on six criteria: self-identity; participants; resources; mission, vision and goals; organizational interaction; and cultural congruence of the host countries. Ultimately, the continuum provides a means to differentiate between these organizations and to shed light on the challenges and tensions that each organization may encounter in the field of international relief and development. The findings show that, although each provides secular products and services, the six organizations appear to exhibit significant differences in their religious identity, resource base, hiring practices and organizational interaction, as well as differences in their cultural congruence with host countries. These differences and their potential implications warrant further study.

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Furthermore, I owe a great deal of gratitude to all of the interviewees coming from the United Nations, United States Agency for International Development, Aga Khan Foundation, Catholic Relief Services, Christian Children's Fund, Lutheran World Relief, Shelter for Life International, World Vision U.S. and MIT Libraries. Although I cannot identify them by name, the interviewees must be recognized for their extensive time and effort in providing me with background materials, hosting me at their offices and answering my countless questions about their professional experiences. Their comments challenged many of my initial assumptions, and sometimes confirmed what I had suspected was true about faith-based organizations.

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Chapter 1

INTRODUCTION

Faith-based organizations (FBOs) capture public attention now more than at any other time in recent history. The U.S. government, under the leadership of President George W. Bush, has strongly urged American religious organizations to take an active role in the provision of public services. To encourage the involvement of these organizations, the government has loosened its purse strings and made an increasing number of federal funds more accessible. Special offices[1] have been created within major federal agencies[2] with the explicit aim to facilitate the participation of religious organizations in the federal procurement process.

This recent trend has fueled much debate across the country, but the discussion has concentrated on domestic programs. Meanwhile, the federal government has channeled billions of dollars in recent years to faith-based organizations in order to implement relief and development assistance programs overseas. As a result, religious organizations in partnership with the United States Agency for International Development (USAID) have become increasingly involved in a variety of international programs, such as HIV/AIDS services, food assistance, young women's and girls' education, basic health care provision and infrastructure rehabilitation. Despite their recent activity, religious organizations have generated surprisingly little interest in the world of international development.

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[1] Seven Faith-Based and Community Initiative (FBCI) offices are currently operating out of seven different agencies and three more are planned to be opened.

[2] Federal agencies include the U.S. Department of Housing and Urban Development, U.S. Department of Justice, U.S. Department of Labor, U.S. Department of Health and Human Services, U.S. Department of Education, U.S. Department of Agriculture and U.S. Agency for International Development.

Many government employees argue that faith-based organizations have always collaborated with the government on international relief and development activities. Yet no substantive evidence exists in support of such a claim. What remains particularly striking about this topic is that no study has thoroughly explored the diversity of religious organizations working with USAID on international programs. This seems surprising, given the large number of these organizations. In USAID's *2004 Report on Voluntary Organizations*,[3] for example, nearly 12 percent of the federally registered organizations[4] exhibit some sort of religious affiliation in their name.[5] Indeed, such a large actor in international assistance deserves further analysis.

The underlying motivation of this thesis is to stimulate discussion and research on the subject of faith-based organizations involved in international relief and development activities. This thesis seeks to examine several organizations, which, although not randomly selected, provide a glimpse of some of the different kinds of religious organizations working in the field. From a billion-dollar international development agency undertaking numerous cross-cutting development themes to a small grassroots organization focusing on one specific development issue, religious NGOs vary in shape and size and provide many products and services. This thesis therefore aims to highlight some of the opportunities and tensions that arise when faith-based organizations operate in international contexts.

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[3] The report "offers international agencies, nongovernmental organizations (NGOs), the media and the public an overview of the humanitarian and development assistance provided to the people of Afghanistan by InterAction member agencies (InterAction, 2002)."

[4] Organizations must be registered with USAID in order to receive federal funds for international relief and development projects.

[5] This figure represents a general estimate undertaken by the author, and includes only organizations with a clear link to a particular faith (*e.g.*, Christian and Jewish) or a religious denomination (*e.g.*, Baptist, Catholic and Lutheran). The estimate does not claim to encompass all religious organizations, specifically those lacking a religious reference in their name. See Appendix 5 for more information.

INTRODUCTION

The distinctions separating government and private organizations in international relief and development have blurred in recent years. American nongovernmental organizations (NGOs) in particular have assumed an increasingly significant role in the provision of international humanitarian relief and development assistance. The growing involvement of religious organizations in international assistance programs underscores the merging of responsibilities that once distinguished public and private organizations. U.S. faith-based organizations (FBOs) have forged ties with other NGOs as well as the public sector to become a major economic and social force in international assistance programs (Amstutz, 2001). Recent developments in American domestic and foreign policy such as the passage of the Charitable Choice legislation (1996), the creation of the White House Office of Faith-Based and Community Initiatives (2000) and the establishment of the USAID Faith-Based and Community Initiative Center (2003) have accelerated the momentum, fostering partnerships between government agencies and religious organizations. In addition, the current USAID administrator, Andrew S. Natsios, comes from the world of faith-based organizations. Prior to his USAID post, he served as vice-president of World Vision U.S.

Faith-based organizations share many characteristics with their secular NGO counterparts, and yet they have unique attributes. Unlike secular NGOs and government agencies, many FBOs maintain a strong religious affiliation, which not only defines their mission, vision and objectives, but also determines the delivery of their services in the field. Some organizations, such as World Vision U.S., have a policy requiring all of their employees to fully endorse a statement of faith. Other organizations, such as Lutheran World Relief and World Vision

International, offer their staff the opportunity to take part in work-site religious services, either at headquarters or at the field offices or both.[6] Given their distinct organizational identity, and their increasing collaboration with governmental agencies and secular NGOs, many questions remain unanswered about the role and responsibilities of religious organizations in international relief and development.

This thesis seeks to understand how religious organizations reconcile their unique organizational identity with the secular demands of public-sector work in the field of international relief and development. In particular, the thesis explores how American faith-based organizations balance their religious mandate with the bureaucratic and professional standards imposed by government agencies, as well as the intense and potentially conflicting social and cultural demands imposed on them in complex humanitarian emergencies. Furthermore, this thesis addresses how these religious organizations perceive their humanitarian role, and how they deal with the humanitarian principles of neutrality, impartiality and independence. As part of the "minimum standards" described in the Sphere Project,[7] these principles represent the most basic level of disaster assistance to which all people have a right, regardless of their political, ethnic or geographical situation (Sphere Project, 2004b).

Reflecting the diversity of beliefs and traditions held by their members, faith-based organizations vary tremendously in terms of their size, structure, management, motivation and operations.

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[6] Morning chapel services occur at Lutheran World Relief headquarters in Baltimore, Maryland, whereas devotional services are regularly held at the field offices of World Vision International.

[7] The Sphere Project was launched in 1997 by a group of humanitarian NGOs and the Red Cross and Red Crescent movement. Sphere is "based on two core beliefs: first, that all possible steps should be taken to alleviate human suffering arising out of calamity and conflict, and second, that those affected by disaster have a right to life with dignity and therefore a right to assistance (Sphere Project, 2004a)."

This thesis utilizes a continuum as the primary framework to analyze the relevant dimensions of an organization's religious identity. The continuum is based on six criteria: self-identity; participants; resources; mission, vision and goals; organizational interaction; and cultural congruence of the host countries. Ultimately, the continuum provides a means to differentiate between these organizations and to shed light on the challenges and tensions that each organization may encounter in the field of international relief and development.

Relevance to Planners

For planners working in international relief and development, understanding the evolving role and responsibilities of religious organizations is critical for several reasons. First, planners are often involved in collaborative efforts with a variety of organizations, working to facilitate information exchanges, build lasting inter-agency linkages and foster joint projects. The growing presence of religious nongovernmental organizations with and without federal money means that planners will likely have professional contact with these organizations and cultivate relations with them. Having a familiarity with their background, understanding their distinct organizational identity, as well as recognizing their strengths and weaknesses will likely help planners develop more fruitful working relationships with religious organizations. Second, planners may have the opportunity to work for one of these organizations. As faith-based organizations have become increasingly involved in international relief and development activities, they no longer just focus on spiritual outreach, but deal with a variety of issues related to planning. Ranging from some of the world's largest international development organizations with billion dollar budgets to some of the most innovative grassroots organizations, faith-based organizations offer a plethora of goods and services, including housing upgrading, economic

development, education and health care. Therefore, planners may join the ranks of some of these religious organizations and contribute their knowledge and skills.

Initial Assumptions

A bias against religious organizations prevails in academia. Professors often express great skepticism about the motives and efficacy of these organizations. In several of my courses, for example, faith-based organizations were dramatically portrayed, caricatured as groups of religious fanatics lacking in professional sophistication and cultural awareness. At the same time, some recent experiences in Nairobi, Kenya, showed me a very different view of this kind of organization. I became acquainted with the work of faith-based organizations when I went to Nairobi's Mathari Valley slums.[8] What was striking was not that these organizations existed in such desolate areas, but that they appeared to be the only organizations maintaining a visible presence in the informal communities. After questioning many of the local residents about the area's international organizations, it seemed that faith-based organizations were the only organizations in operation there. I began to wonder whether those religious organizations, contrary to the caricatures made in academia, served an important purpose in international development. Do faith-based organizations work in places where other secular organizations do not? For these reasons, I decided to pursue research on the topic of international faith-based organizations in the field of relief and development in order to test some of my initial assumptions about these organizations.

This thesis assumes that although international faith-based organizations provide a variety of goods and services, many of these organizations aim to spread a religious message to the people

[8] After the Kibera (also in Nairobi), Mathari Valley is considered the second largest group of slums in Africa.

they serve. In other words, religious organizations may exhibit a broad knowledge of the issues, demonstrate a range of highly sought-after qualities and exhibit broad experience in the field, but they may still possess an explicit religious agenda when they engage in international relief and development. Some organizations may view their international activities as an opportunity to proselytize overseas. Others may simultaneously pursue purely religious objectives, which may distort or compromise their humanitarian and development work. Still others may exploit humanitarian or development needs in furtherance of their own religious goals. The work of religious organizations should therefore be viewed with some caution and concern, as an underlying spiritual motivation may distort or detract from the primary goal of meeting the needs of the local population.

Setting aside whether missionary work is good or bad in its own right, it is inappropriate to carry out humanitarian work in the name of international relief and development. Just as importantly, as faith-based organizations become increasingly dependent on government assistance, the specter of taxpayer-funded missionary work undoubtedly raises serious constitutional issues related to the first amendment's guarantee of separation of church and state. In fact, critics of faith-based organizations argue that any collaboration between government and religion would jeopardize the U.S. Constitution's Establishment Clause, which forbids state-supported religion. A final concern involves the cultural appropriateness of working in certain international contexts. From Somalia to Algeria and from Afghanistan to Bangladesh, a great deal of today's relief and development work occurs in countries where (1) the people maintain strong spiritual connections, (2) religion permeates all levels of society and (3) religious pluralism is unknown.

In such contexts, it is questionable whether an organization of a different religious background would be appropriate or even effective in carrying out even the most benign activities.

Overview of the Thesis

This introductory chapter has provided a backdrop for discussing the roles and functions of U.S.-based religious organizations in the international relief and development sector. The chapters that follow continue this discussion at greater length. Chapter 2 describes the methodology underpinning the research and analysis of this thesis. Chapter 3 examines the emergence of international nongovernmental organizations in recent years, exploring some of the defining features that characterize these organizations, such as programming activities, financial sources and organizational structures. The chapter then focuses on religious nongovernmental organizations, and highlights the opportunities and tensions inherent to their involvement in international relief and development assistance. Chapter 4 reviews six faith-based organizations, describing each one under the lens of the six criteria (*i.e.,* self-identity; participants; resources; mission, vision and goals; organizational interaction; and cultural congruence of the host countries) in an effort to underscore some of the similarities and differences that exist among these six cases. The chapter then arranges these six organizations in a continuum according to each of the six criteria. Chapter 5 sums up my conclusions and looks to the future.

Chapter 2

METHODOLOGY

Research Question and Motivation

This thesis examines the role of American religious NGOs involved in international humanitarian relief and development assistance. It is motivated in large part by the question: How do American NGOs balance their unique religious identity and organizational structure with the bureaucratic and professional standards imposed by government agencies? This question is particularly germane in light of recent developments in the United States. Following the terrorist attacks of 11 September 2001, the United States has redirected its foreign policy toward shorter humanitarian relief operations, and has shifted its foreign aid accordingly (Stoddard, 2002). At the same time, the Bush Administration has demonstrated a strong commitment to fostering public partnerships with religious organizations, thereby creating faith-based and community initiative centers within many federal agencies, including the U.S. Agency for International Development (USAID; OFBCI, 2002). As a result, USAID has promoted collaborations with a large number of faith-based groups in its overseas activities (Bishop, 2001; USAID, 2003). Recent history therefore suggests that American religious organizations have become an important actor in the provision of humanitarian relief and development assistance. Yet research has mostly overlooked the growing presence of these organizations in the field.

Research Design

This thesis follows a comparative case study approach to identify the dynamics of American-based religious organizations and to assess the extent to which these organizations have evolved over the years. Many factors shape the evolution of an organization, so this thesis does not

attempt to establish a direct causal relationship between public-religious partnerships and organizational change. Instead, it aims to describe the nature of these partnerships, to measure if and how religion influences these organizations, and to examine whether this influence has undergone a transformation.

Selection of Cases

For the purposes of this thesis, I analyze organizations that meet the several criteria. First, they have a home office located in the United States.[1] Second, they exhibit a religious inclination, either having an overtly religious name, or expressing a religious mandate in their mission and vision statements, or both. Third, they have at some time worked with USAID in international relief and development programs. According to the *2004 Report of Voluntary Organizations* (USAID, 2004), for instance, faith-based organizations[2] account for approximately 12 percent of the total number of private voluntary organizations registered with USAID (See Appendix 5 for a complete listing). Fourth, they have undertaken some kind of international project in Afghanistan (See Appendix 1 for a general background of Afghanistan). This last criterion serves two explicit purposes: one, it restricts the number of organizations that I approach; and two, it provides a good entry point to investigate the large, complex organizations. Despite its geographic specificity, the last criterion does not mean that the thesis only examines the activities underway in Afghanistan. Using these criteria, this thesis seeks (1) to provide a

[1] Organizations like Aga Khan Foundation/Aga Khan Development Network and World Vision U.S./ World Vision International are part of a worldwide federation of organizations. Although these organizations operate out of several countries, they have a U.S. branch with a U.S. home office.

[2] Of the 547 private voluntary organizations registered by USAID (2004), sixty-five are considered religious. An organization is deemed religious in one of two ways: (1) when it is known to be religious (*e.g., World Vision Inc.* and *World Concern International*); or (2) when its name indicates a particular religious tradition (*e.g., African Methodist Episcopal Church Service and Development Agency, Inc.* and the *World Relief Corporation of National Association of Evangelicals*) or purpose (*e.g., Mathew 25: Ministries, Inc.* and *New Manna Ministries Outreach Association*). Of the 65 religious organizations, only four represent a faith other than the Judeo-Christian faith (*e.g.,* Aga Khan Foundation U.S.A. (Islamic); Federation of Jain Associations in North America (Hindu); The Tibet Fund (Buddhist); and United Palestinian Appeal, Inc. (Islamic)).

snapshot of the nature of some recent projects, (2) to determine how religious certain organizations operate, and (3) to reflect on how these public-religious alliances might affect the distinct religious identity and institutional structure of these organizations.

Data Collection

To identify and analyze organizations suitable for this thesis, I employed a number of strategies. First, I spoke to some USAID officials and sought to identify several faith-based organizations that had officially collaborated with the federal agency in Afghanistan. I then contacted about ten organizations individually to learn more about their international activities. If they responded to my email and telephone inquiries, I proceeded to obtain public documentation as well as request interviews by phone or in person or both. Second, I used the *InterAction Member Activity Report, Afghanistan* (2002) as a starting point to investigate international NGOs working in Afghanistan.

Based on the name and description of different organizations, I singled out thirteen organizations,[3] which seemed to have a religious affiliation, and consulted their web site to attain more information about their mission and vision statements. If they demonstrated any hint of a religious affiliation, I then contacted them individually to secure more detailed information. In addition to this approach, I also followed the advice of a few practitioners and academics. For example, at the recommendation of some USAID staff, I approached some employees at Shelter for Life International, which had recently carried out a shelter project using USAID grants.

[3] American Jewish World Service, Catholic Medical Mission Board, Catholic Relief Services, Christian Children's Fund, Church World Service, Concern Worldwide, International Catholic Migration Commission, Jesuit Refugee Service/USA, Lutheran World Relief, Mercy Corps, United Methodist Committee on Relief, World Concern and World Vision.

Similarly, a United Nations official suggested that I examine the Aga Khan Foundation U.S.A.[4] After having received one written letter and several emails, along with leaving several telephone messages, seven organizations responded to my inquiry. In the ensuing weeks and months, the contact persons of seven organizations agreed to remain accessible by telephone, by email and in person, although the contact person at Church World Service was often out of the country, which resulted in my excluding the organization from the study.

With a growing list of U.S.-based religious organizations, I set out to gather as much public data as possible. I conducted extensive media searches on each of the potential organizations – scrutinizing home web sites; studying local, national and international periodicals; examining publicly available IRS tax records and reports; exploring publicly available USAID program reports; as well as conducting research using library databases. These searches along with the documentation offered by the organizations provided important background information such as history, finances and program activities. If these initial searches provided substantial information on an organization over time, I made the decision to include the organization in the thesis. In this thesis, I describe in detail the international activities of six U.S.-based religious organizations: Aga Khan Foundation U.S.A.,[5] Catholic Relief Services, Christian Children's Fund, Lutheran World Relief, Shelter for Life International, and World Vision U.S.[6]

To gain background on these organizations, I first spoke to USAID officials and UN personnel that had worked in Afghanistan about their interactions with these religious NGOs. Based on

[4] It is important to note that the Aga Khan Foundation U.S.A. is a member of InterAction, but for reasons unknown to the author, its name was not included in the 2002 report.
[5] Aga Khan Foundation U.S.A. is part of the worldwide federation known as the Aga Khan Development Network.
[6] World Vision U.S. is part of the worldwide federation known as World Vision International.

their descriptions of their work with religious organizations, I was able to begin piecing together the role that these organizations played. I interviewed staff members from each of the six organizations[7] either by phone, or in person, or both.[8] These interviews entailed my asking much more specific questions to understand the nature of their organizational structure and to give texture to the organizations' individual identity and culture. The questions tried to elicit information on the following: (1) how the organization envisions its partnership with the government, (2) how it perceives its role in international humanitarian relief and development assistance, and (3) how it views religion in its international activities (See Appendices 2 and 3 for more information).

The Structure of the Continuum

As diverse as the beliefs and traditions of its members, faith-based organizations vary tremendously in terms of their size, structure, management, motivation and operations. They range from large international development agencies providing food assistance to small congregations committed to providing financial support to an international mission, from prestigious universities located in a capital city to one room schoolhouses deep in the jungle, from major national hospitals with professional employees to homeless shelters staffed with volunteers. This thesis therefore uses a continuum to differentiate between the organizations and to shed light on the opportunities and tensions that each organization may encounter in the field of international relief and development. The continuum serves as a framework to analyze the extent of an organization's religiousness, and draws largely from the work of Thomas H. Jeavons, a scholar on philanthropy and nonprofit organizations as well as the General Secretary

[7] I was unable to meet with the contact person at Christian Children's Relief and Aga Khan Foundation, but was able to correspond electronically with each of the representative on several occasions to obtain specific information.
[8] For more specific information on the interviews, see Appendices 2 and 3.

of the Philadelphia Yearly Meeting of the Religious Society of Friends (Quakers). Cognizant of the complexities of organizations, Jeavons realized that a simple classification of organizations offered little if any insight into their religious nature. So Jeavons (1998) identified seven criteria to determine an organization's religiousness:

(1) Self-identity. Does an organization utilize a name that explicitly ties it to a particular faith?

(2) Participants. Do the participants – namely, the board members, employees, volunteers, clients, donors and constituents – adhere to the same religious tradition or exhibit the same religious convictions?

(3) Resources. Do the financial and material resources originate from a religious source, such as a congregation or a religious organization?

(4) Goals, products and services. Do an organization's goals fulfill some spiritual motivation? Do the products and services satisfy some religious purpose, such as spiritual nurturing, worship services, religious education and pastoral care?

(5) Decision-making procedures. Does religion influence the decision-making process?

(6) Power structure. Does an organization's power come from a religious source? Do religious values determine who wields power and how that power is exercised within an organization?

(7) Organizational interaction. Does an organization belong to an association or network of organizations? Is this association or network religious in nature? What sort of interaction does the organization have with the outside group?

For the purposes of this thesis, the continuum makes use of five of Jeavon's criteria: self-identity; participants; resources; goals, products and services; and organizational interaction. In chapter four, I will discuss how each of the six selected organizations deals with the five criteria, using the available documentation on the organizations, various USAID program reports, and personal interviews. As for the decision-making procedures and the power structure, it would be difficult to carry out an adequate investigation, given my lack of personal connections with any of the organizations as well as the time and funding limitations of this thesis.

As part of the continuum, I will include another criterion relevant to international relief and development: the cultural congruence of the organization vis-à-vis the host-countries. I argue that certain cultural contexts are more receptive to the international activities of faith-based organizations, however religious those activities may be. As mentioned earlier, a great deal of today's relief and development work occurs in countries where (1) the people maintain strong spiritual connections, (2) religion permeates all levels of society and (3) religious pluralism is unknown. In such contexts, it seems unlikely that an organization of a different religious background would be appropriate or even effective in carrying out even the most benign activities. Since determining the cultural appropriateness of a host country would be a major research undertaking in and of itself, I opted for a more systematic approach for this continuum. I use a simple definition for the cultural congruence of a host country: a host country is deemed culturally congruent when more than 10 percent of its total population comes from the same religious background as the international faith-based organization. For example, working in the Islamic country of Afghanistan would not be considered culturally appropriate for a Christian

faith-based organization like Catholic Relief Services or World Vision, but would for an Islamic-based organization like The Aga Khan Foundation U.S. / Aga Khan Development Network.

Table 1 provides a graphic illustration of the continuum. Using the six criteria, each organization is examined and ranked according to its religious nature. The 'X' indicates where on the continuum each organization falls. Each criterion will have three rankings: very religious (right), moderate (middle) and not religious/secular (left).

However useful this definition may be, it presents some major limitations. It goes without saying that the existence of religious communities in a country does not necessarily determine how willing a country is to receive international assistance from a foreign religious organization. First, the definition ignores the possibility that a religious organization works in partnership with local religious groups. Second, the definition neglects other factors that may influence a country's cultural appropriateness, such as the historical links to outside cultures and religious traditions; the nature of relations between religious groups; the nature of the beliefs of the different religious communities; and the political, economic and cultural prominence of the religious groups in the country. Nevertheless, the definition suggests that certain contexts might be inappropriate, even harmful, for certain organizations based on their religious background. Furthermore, it raises doubts about why a religious organization would choose to locate in a particular context, especially if the organization is inclined to engage in overt religious activities.

TABLE 1. Continuum of Religious Nongovernmental Organizations

		CRITERIA					
		Self Identity	Participants	Resources	Mission Vision Goals	Organizational Interaction	Cultural Congruence
ORGANIZATIONS	Aga Khan Foundation U.S.A.	← X →	← X →	← X →	←X→	← X →	← X →
	Catholic Relief Services	← X →	← X →	← X →	←X→	← X →	← X →
	Christian Children's Fund	← X →	← X →	← X →	←X→	← X →	← X →
	Lutheran World Relief	← X →	← X →	← X →	←X→	← X →	← X →
	Shelter for Life International	← X →	← X →	← X →	←X→	← X →	← X →
	World Vision U.S.	← X →	← X →	← X →	←X→	← X →	← X →

Limitations of finding

This thesis does not claim to draw any broad conclusions about religious organizations and their collaborations with government organizations in international work. The small number of participating organizations, the lack of a random sampling process, restricted access to internal documents about organizational policies and decision-making, as well as abbreviated conversations with a few employees about their recollections limit the application of this study. The findings do not attempt to identify any broad trends about faith-based organizations or make any specific claims about general USAID policies. Instead, the thesis seeks to provide a general picture of the workings of a number of specific faith-based organizations and to describe the direction that each of them is taking in international humanitarian relief and development assistance. The overall aim is to shed light on one particular type of nongovernmental organization that has remained virtually undocumented in the literature.

Chapter 3

THE ROLE OF NONGOVERNMENTAL ORGANIZATIONS IN INTERNATIONAL RELIEF AND DEVELOPMENT

Throughout much of the Cold War, relief and development assistance was conceptualized on the basis of two completely separate frameworks. Relief or humanitarian assistance was usually provided in the context of natural disasters, which enabled intervening organizations to avoid pursuing any overt political agenda and follow a more neutral and impartial course of action (Humanitarian Studies Unit, 2001). In addition, relief assistance shied away from legitimizing government authorities and their policies, which meant that international aid organizations could deliver relief aid without attaining the direct support and participation of the governing authorities (Macrae, 2001). Usually only a few international organizations such as the International Committee of the Red Cross (ICRC) and the United Nations High Commission of Refugees (UNHCR) were charged with the task of providing relief and humanitarian assistance, which addressed specific emergency situations like floods, earthquakes and famines. Large government organizations like the United States Agency for International Development (USAID) also took part in relief efforts, though they initially created separate bureaus like the Office for U.S. Foreign Disaster Assistance (OFDA) to deal with such emergencies.

In contrast, development work involved the active involvement of governments in both giving and receiving aid. This form of assistance served to strengthen the political, economic and social environment. Conditionalities were identified, which required governments to reform certain

institutions, such as the courts, legislative bodies, government agencies, hospitals and education facilities. In other words, development aid focused on long-term recovery.

The nature and scale of foreign aid, however, underwent fundamental transformations in the past few decades. Governments have scaled down their direct foreign assistance programs, as they have faced changing fiscal priorities, ideological shifts, and increasing privatization of public services (Lindenberg, 1999). At the same time, private organizations – from foundations[1] to corporations[2] – have become more engaged in international relief and development efforts and have augmented their contributions accordingly (Bakija and Gale, 2003; Shah, 2004). Private charities and civic organizations have also become active in the international aid community, expanding their focus and reach to provide humanitarian relief and development assistance to people throughout the world.

In light of these transformations, NGOs have emerged in relief and development activities. These organizations have increasingly developed partnerships with government agencies in the field or have come to replace the public sector working overseas. In addition, nongovernmental organizations have received growing financial support and in-kind contributions from the private sector. Hence, the number of NGOs with relief and development programs has been dramatically increasing. According to UNHCR (1997), for example, fewer than twenty NGO partners were involved in implementing the refugee agency's work in the 1960s; by the 1990s, several hundred organizations collaborated with the agency in field operations. UNDP confirms

[1] Examples include the Bill and Melinda Gates Foundation and the Open Society Institute.
[2] Many private organizations allocate a portion of their revenue for charitable giving, including international relief and development activities. Such organizations range from Royal Dutch/Shell Group to Bristol Myers and American and Edison International.

this trend, reporting that number of NGOs with international programs increased from 1600 in 1980 to more than 2500 in 1990 (UNDP, 1993). In the United States, Marc Lindenberg and Coralie Bryant (2001) report that the U.S. Agency for International Development (USAID) forged partnership agreements with a growing number of U.S.-based NGOs, from 52 in 1970 to 419 in 1994, which represents an increase of more than eight times (See Table 1). These political scientists also indicate that the annual revenues of these international organizations for the purposes of international relief and development experienced vigorous growth, expanding by more than eleven times, from $614 million in 1970 to $6.8 billion by 1994. A similar pattern exists in the developing world, where the number of relief and development NGOs has been exploding. While no documents have recorded their growth over the years, recent reports provide some indication of their current size, ranging from conservative estimates of 20,000 to 50,000 to the more liberal count of approximately 250,000 (Lindenberg and Bryant, 2001). NGOs have therefore been able to "fill in the gaps" left by government agencies in providing service and support to people affected by humanitarian emergencies (Macrae, 2002).

TABLE 1. Changes in U.S. International NGO Sector, 1970 – 1994 (in U.S. billions)

Year	NGOs	Revenues
1970 [a]	52	$0.614
1994 [a]	419	$6.839
Growth between 1970 / 1994 [a]	*8.05 times*	*11.3 times*
2003 [b]	487	$18.3 [c]
Growth between 1970 / 2003 [b]	*9.37 times*	*29.8 times*

SOURCE: [a] Lindenberg and Bryant, 2001 [b] USAID, 2004 [c] for the fiscal year 2002 – 2003

Definitions

Nongovernmental organizations cover a broad array of organizations varying in scope and scale as well as in products and services. Because of the size and diversity of these organizations, no one definition exists. In fact, various names are used to describe these organizations, reflecting a slightly different conceptualization of their role and function within society (Salamon and Anheier, 1996). For example, organizations found outside the government and market sectors are commonly known *nonprofit organizations*[3] in the United States, *verein* in Germany, *économie sociale* in France, *public charities* or *voluntary organizations* in the United Kingdom, *koeki hojin* in Japan, *foundation* in Central Europe, and *nongovernmental organization* in Latin America and Africa (Salamon and Anheier, 1996). How specific organizations fall into these categorizations depends largely on the particular country. In France, for instance, *économie sociale* has a broad meaning, encompassing mutual banks and insurance companies, while *nonprofit organizations* of the United States and *voluntary organizations* of the United Kingdom have a more limited signification that does not include these entities (Salamon and Anheier, 1996). In essence, each name has a slightly different nuance, depending on the country where the organization operates.

For the purposes of this thesis, I utilize the definition of nongovernmental organizations provided by Hudson and Bielefeld (1997). These organizations display the following characteristics:

1. They provide goods and services that serve some sort of public purpose;
2. They reinvest profits back into the organization rather than distribute them to individuals;

[3] Nonprofit organizations are a legal entity distinguished by their tax-exempt status. In the United States, there are 26 types of tax-exempt organizations, but the majority of nonprofit organizations are classified as 501 (c) (3) (Salamon and Anheier, 2001; Watt, 1991). As such, these organizations not only take advantage of an exemption from federal and local taxation, but also benefit from tax-deductible contributions from individuals and corporations.

3. They have a governance structure, whereby a board of directors carries out voluntary decisions on matters pertaining to the operation and management of the organization; and
4. They define themselves according to certain values and ideologies.

The Roles and Functions of Nongovernmental Organizations in the Field

Nongovernmental organizations exhibit a breadth and diversity of roles and functions in the field of international relief and development assistance. David Korten (1990), an economist focusing on international globalization, conceptualized and analyzed these roles and functions in terms of development strategies, which he disaggregated into four distinct generations of NGO strategies (See Table 2). According to Korten (1990), *first-generation* strategies focus on the direct delivery of services (*e.g.,* food, health care and shelter) in response to an immediate deficiency or shortage of an affected population. Many relief and development organizations such as Catholic Relief Services, CARE and World Vision provide such services at the early stages of humanitarian interventions.

Second-generation strategies seek to develop the capacity of local institutions and mobilize local community. In other words, these NGOs emphasize the interaction between an NGO and a village or a subgroup (*e.g.,* women, slum dwellers, and landless peasants). Korten (1990) writes:

> "The work assumes a partnership between the NGO and the community, with the latter expected to contribute to both decision-making and implementation. Second-generation strategies involve an implicit theory of village development that assumes local inertia is the heart of the problem. [. . .] The theory suggests that this inertia can be broken through the intervention of an outside change agent who helps the community realize its potentials through education, organization, consciousness-raising, small loans and the introduction of simple new technologies."

Many international NGOs such as Lutheran World Relief incorporate capacity-building and community mobilization in their programming operations.

Third-generation NGOs embrace an even broader vision, looking beyond the community and focusing on specific policies and institutions at the regional, national, and international levels. As such, Korten (1990) says, "[These strategies] develop in-depth knowledge of the system. [They] will also need to develop relations with the system's key players and the necessary technical competence to establish its credibility with them." Illustrative examples include the work of the Ford Foundation and the Andrew W. Mellon Foundation as well as the housing and education programs developed by the Aga Khan Development Network.

Fourth-generation NGOs aim to trigger social movements. Defined as people-oriented developments on a global scale, social movements seek to "reshape thought and action" on issues such as the environment (*e.g.,* global warming), human rights (*e.g.,* gender equality) and trade (*e.g.,* fair trade). Korten (1990) explains, "Fourth-generation strategies look beyond focused initiatives aimed at changing specific policies and institutional sub-systems. Their goal is to energize a critical mass of independent, decentralized initiative in support of a social vision." Organizations like OXFAM work toward this end in their current international campaigns to promote fair trade. While nongovernmental organizations would appear to employ one type of strategy, they can in fact pursue multiple strategies, depending on such factors as the political, economic and social situation of a country; the receptiveness of the target population toward outside aid; the nature of the emergency; and the amount of available resources. In other words, organizations like Christian Children's Fund may focus a first-generation strategy in one

country, a second-generation in another, while Lutheran World Relief may develop on a third-generation strategy in one area, and a fourth-generation on several continents.

TABLE 2. Strategies of Development-Oriented NGOs: Four Generations

	FIRST *Relief and Welfare*	**SECOND** *Community Development*	**THIRD** *Sustainable Systems Development*	**FOURTH** *People's Movement*
PROBLEM DEFINITION	Shortage	Local inertia	Institutional & policy constraints	Inadequate mobilizing vision
TIME FRAME	Immediate	Project life	10 to 20 years	Indefinite future
SCOPE	Individual or family	Neighborhood or village	Regional or national	National or global
CHIEF ACTORS	NGO	NGO and community	All relevant public & private institutions	Loosely defined networks of people & organizations
NGO ROLE	Doer	Mobilizer	Catalyst	Activist/Educator
MANAGEMENT ORIENTATION	Logistics management	Project management	Strategic management	Coalescing & energizing self-managing networks
DEVELOPMENT EDUCATION	Starving children	Community self-help	Constraining policies & institutions	Spaceship earth

SOURCE: Korten, 1990

In a similar vein, Lindenberg and Bryant (2001) identified three stages of NGO development. In the *first stage*, organizations maintain their headquarters in the country of origin (usually the industrialized North), which implies that the staff, resources, and decision-making are kept separate from the programs underway in the field. Local staff working in field offices is rare at this stage. Lindenberg and Bryant use the organization Médicins Sans Frontières / Doctors Without Borders in the 1970s to illustrate this stage of NGO development. Founded by a group of French doctors, Médicins Sans Frontières was incorporated in 1971 as a French NGO and was initially served by a mostly French board of directors. The staff consisted largely of French nationals, who provided medical services in relief operations in Africa.

In the *second stage*, nongovernmental organizations open field offices overseas and engage with local partners to devise programs and services tailored to the needs of the beneficiaries. Local staff often works in the field offices, but they rarely occupy upper management positions at headquarters and serve on the board of directors. Mercy Corps, an international relief and development organization based in Portland, Oregon, is an example of this kind of organization.

The *third stage* of NGO development includes organizations with regional field offices that offer an array of activities to neighboring countries. Regional offices generally employ local people, who provide technical support and services. Upper management and the board of directors still come primarily from the headquarters country. CARE USA and OXFAM UK exemplify organizations at this stage.

In addition to these three stages, Lindenberg and Bryant (2001) describe organizations that have moved beyond the third stage. Although they do not classify these organizations as being in the *fourth stage*, they could be perceived as such. Lindenberg and Bryant (2001) write: "Production, sourcing, support services, staff in both headquarters and in the field as well as board members would all be multinational." While no organization has fully reached this stage, the authors identify World Vision as coming close to this stage.

Each stage presents a distinct set of advantages and disadvantages. According to Natsios (1996), a former World Vision vice-president and current USAID administrator, organizations in the first stage are characterized by their rapid response and their quick decision-making process. Natsios describes the advantages of second-stage organizations as flexibility and intense competitiveness

among internal divisions. In the third stage, Natsios explains that organizations have usually cultivated deep community ties and the capacity to mobile resources rapidly and efficiently. In the fourth stage, Natsios identifies both pros and cons. At this stage, deep community roots represent an important advantage, but there is still a lack of quality control with such a loose global network of organizations.

Financial Support

Nongovernmental organizations derive their financial support from three sources – private-sector contributions, public-sector contributions and private fee payments (Salamon and Anheier, 2001). Private-sector contributions come from private individuals, corporations, and foundations, which provide direct or indirect support to these organizations. Public-sector contributions originate from government agencies (*e.g.,* United States Agency for International Development, Department for International Development and Canadian International Development Agency) and multilateral organizations (*e.g.,* United Nations Development Programme, United Nations Children's Fund, World Food Program and United Nations High Commissioner for Refugees). These public organizations fund nongovernmental organizations through grants, in-kind donations, as well as service contracts (Salamon and Anheier, 2001). In addition to these two sources, nongovernmental organizations also obtain funding from the sale of their products and services to a consumer clientele (Salamon and Anheier, 2001).

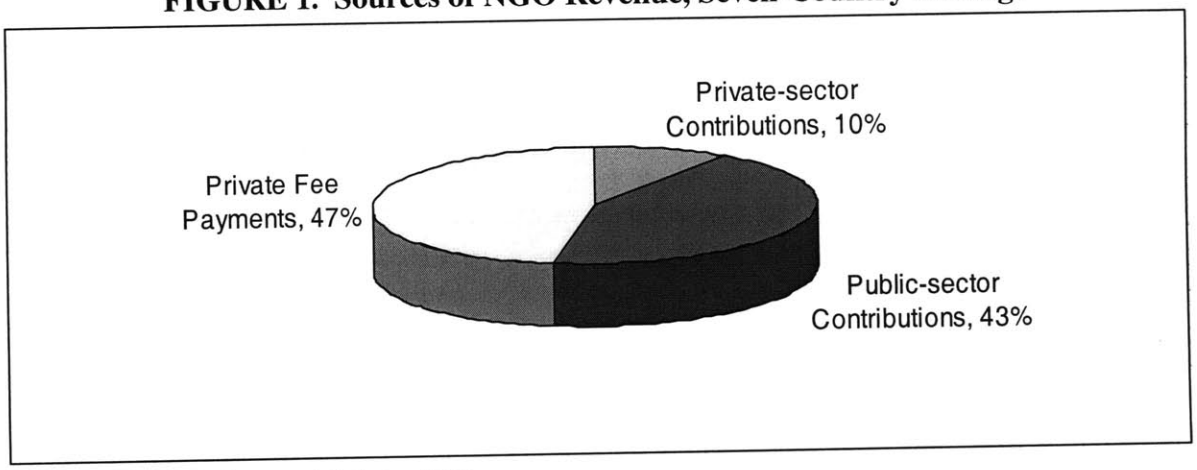
In their survey of seven countries[4] in the mid-1990s, Salamon and Anheier found that revenues came mostly from private fee payments (47%), followed by public-sector contributions (43%) and then by private-sector contributions (10%) (See Figure 1). Private-sector contributions came

[4] The countries include France, Germany, Hungary, Italy, Japan, the United Kingdom and the United States.

from mostly private individuals (60%), and the remainder came from private corporations and foundations (Salamon and Anheier, 2001).

Another study had slightly different findings. Lindenberg and Bryant (2001) used the data of OECD[5] countries[6] to determine NGO funding sources. Their findings showed that the financial support for nongovernmental organizations totaled $7.2 billion in 1997, of which $4.6 billion (64%) came from private sources and $2.6 billion (36%) was directly and indirectly given by public sources (See Table 3).

FIGURE 1. Sources of NGO Revenue, Seven-Country Average



SOURCE: Lindenberg and Anheier, 2001

[5] Organization for Economic Cooperation and Development is a think tank based in Paris, France.
[6] Countries belonging to OECD include Australia, Austria, Belgium, Canada, Czech Republic, Denmark, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Japan, Korea, Luxembourg, Mexico, the Netherlands, New Zealand, Norway, Poland, Portugal, Slovak Republic, Spain, Sweden, Switzerland, Turkey, the United Kingdom and the United States.

TABLE 3. Growth in Revenue of Northern NGOs Involved in International Relief and Development: Flow of Funds from NGOs to Developing Countries by Source (in U.S. billions)

Year	Private	Public	Total	U.S. Share
1970	$0.8	$0.2	$1	50%
1997	$4.6	$2.6	$7.2	38%
Growth since 1970	*5.75 times*	*13 times*	*7.2 times*	--

SOURCE: Lindenberg and Bryant, 2001

NGO Organizational Structures

Nongovernmental organizations rarely act alone. In fact, the nature of the international NGO operations implies that these organizations often establish links with other organizations, which may lead to the sharing of information, staff, resources and technology across national borders. Recent studies (Lindenberg and Bryant, 2001; Lindenberg, 1999; Lindenberg and Dobel, 1999) suggested that nongovernmental organizations generally form a number of different organizational structures (See Figure 2). Such structures facilitate the conceptualization of the collaborative efforts of international nongovernmental organizations. Despite the usefulness of such structures, the authors acknowledge the dynamic nature of these organizations, which has caused some of them to evolve into hybrids with their own unique structural features.

One structural form consists of independent organizations, which remain separate from other civil society organizations most of the time, but occasionally enter into collaborative agreements when convenient. Lindenberg (1999) writes: "Though they may form opportunistic coalitions, they do not surrender decision-making authority to others on an ongoing basis." Examples of independent organizations include a small grassroots organization such as Shelter for Life, International.

Another organizational structure is the independent organization working under a weak umbrella of coordinating mechanisms. Under this structure, nongovernmental organizations may have established formal agreements to exchange information at various times, participate jointly in some programming activity or coordinate some common administrative function. Save the Children US and Save the Children UK at their initial phase of operations represent this type of structure. Usually, the ties are tenuous between the organizations, serving only to provide some limited communications.

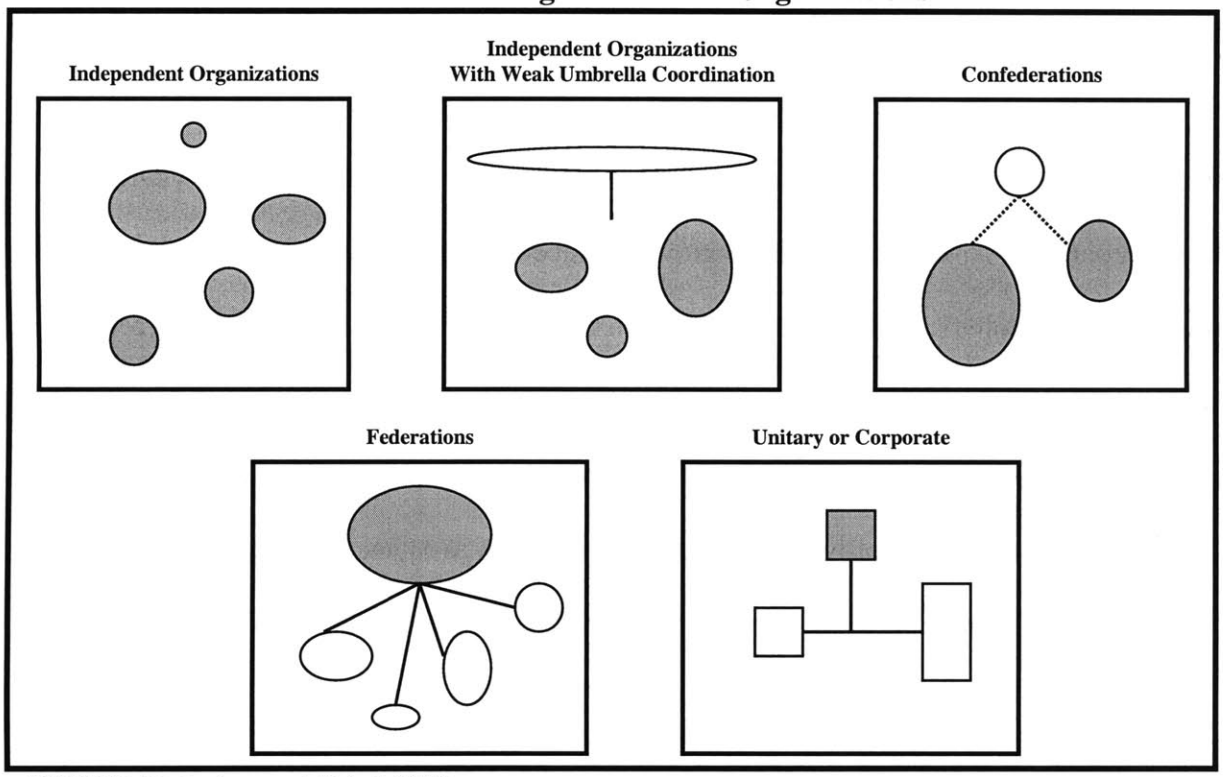
The third type of organizational structure is the confederation, whereby a central organization holds certain powers over the confederation members. Lindenberg (1999) explains: "Strong, semi-independent subordinate units with autonomous national boards make key decisions and still have strong identity and authority. However, the confederation has an international secretariat to which members cede weak coordinating capacity and the right to set international standards." CARE International embodies this type of organization.

The federation represents the fourth type of organizational structure. In federations, the central organization holds even more considerable powers over its members. Key decisions are made at the headquarters and members depend on the central office for resource allocation and international standards. An illustrative example of this organizational type is PLAN International.

The final type of organizational structure is the unitary, corporate organization. In these organizations, the central organization makes most of the decisions, including resource

allocation, recruitment and programming activities. While no organization adequately fits this type, organizations like PLAN International might be considered moving in this direction.

FIGURE 2. Types of Organizational Structures for International Nongovernmental Organizations



SOURCE: Lindenberg and Dobel, 1999

COMPLEX EMERGENCIES AND THE RISE OF NGO INVOLVEMENT

The end of the Cold War triggered an historic shift in world events. Following the collapse of the Soviet Union, tumultuous changes have occurred throughout the world, resulting in an unprecedented number of violent confrontations as well as growing political, economic and social instability. From Ethiopia to Afghanistan and from the Balkans to East Timor, the escalation of complex humanitarian emergencies has compelled the international community to

assume an increasingly active role in relief activities. Human conflicts have wreaked havoc on communities throughout the world, inflicting enormous physical destruction, deep political, economic and social instability, and widespread human casualties. The human toll has recently witnessed a sharp increase: 100 million people were affected by major disasters[7] in 1980, reaching 256 million in 2001 (IFRC, 1993 and 2001). Thirty-six wars were being waged around the world in the 1980s, whereas fifty-six were underway between 1990 and 2000 (SIPRI 1981, 1991 and 2001). In terms of foreign aid, non-food emergency and distress relief by OECD member countries experienced dramatic growth in recent years. Relief assistance rose from $601.64 million dollars in 1985 to $3.3 trillion in 2001, an increase of almost 540 percent over sixteen years (ICRC, 1997 and 2003). The resulting political, economic and social distortions have attracted worldwide attention and precipitated an unprecedented response by the international community to provide relief and humanitarian assistance. While relief efforts are mostly directed toward alleviating a crisis, they also help restore the affected communities.

RELIGIOUS NGOS IN INTERNATIONAL RELIEF AND DEVELOPMENT

Academic scholars and researchers showed little interest in the activities of religious organizations until the 1990s (Cormode, 1994; Jeavons, 1994; Wuthnow, 2001). Until then, the scholarly literature on nongovernmental organizations had rarely addressed or even acknowledged the role and responsibilities of religious groups both in the United States and abroad. According to Robert Wuthnow (2001), a sociology professor and director of the Center of American Religion at Princeton University, the first seminal publication of the nonprofit

[7] According to the International Federation of the Red Cross (ICRC), disasters are defined as "natural" and "non-natural."

sector[8] made no reference to religion or religious activities. At the same time, sociological studies focusing on religion paid little attention to religious organizations involved in charitable and service activities. Wuthnow (2001) explained that the notable exceptions were the Gallup surveys of the 1970s and 1980s, which suggested a nebulous relationship between an individual's religious involvement and his or her commitment to charitable and service activities (Wuthnow, 2001). Otherwise, researchers made indirect references to religious organizations, with authors like Charles Perrow (1986) alluding to them as "trivial organizations." Even in the 1990s, the growing corpus of literature on NGOs maintained a narrow focus on religious organizations, (1) in terms of very specific activities like social welfare and (2) in a localized context like the United States. The lack of scholarship on these organizations might be explained in two ways. On the one hand, many researchers come from a secularist tradition, and they may harbor a bias against religious organizations. They may therefore be loath to conduct academic studies on the work of these organizations in international relief and development. Researchers coming from religious backgrounds hold a similar bias, but for the opposite reasons. They may feel uncomfortable at the thought of pursuing secular research on religious organizations, fearing that it would "lead to contaminating contact with the sacred (Jeavons, 1998)." Whatever their intellectual tradition, it seems that researchers shy away from academic work in this area, lest it somehow legitimize a particular kind of practice that runs contrary to their beliefs.

Despite the dearth of information, religious NGOs have a long history of engagement in international development and relief activities and have made valuable contributions to this sector. Although religious organizations do not have a comparative advantage over their secular

[8] Edited by Walter W. Powell, *The Nonprofit Sector: A Research Handbook* (Yale University Press) was considered the Bible of nonprofits for researchers when published in 1987.

counterparts, they possess many of the same unique qualities as other NGOs, which distinguish them from public organizations. These qualities include organizational flexibility, highly committed staff members, an innovative approach, personalized services, personalized relationships, lack of bureaucracy, local support, local knowledge and a supporting constituency.

The emergence of religious relief and development organizations occurred primarily around the time of the Second World War.[9] Paul E. Pierson (2001), a leading scholar on the history of mission work at World Mission, contends that between 1943 and 1956, ten major organizations were created in response to the atrocities committed during the Second World War and the Korean War. These organizations were associated with a broad range of religious orientations, ranging from denominational and ecumenical-based agencies such as Catholic Relief Services (1943), Church World Service of the National Council of Churches (1946) and Lutheran World Relief (1945), to large evangelical agencies like World Vision (1950) and Compassion International (1952). Later growth took place in the 1970s, when mostly evangelical-based organizations were established, including Samaritan's Purse (1970), Food for the Hungry (1971), World Concerns (1973) and Mercy Ships (1978; Pierson, 2001).

[9] The Salvation Army (1880), the Joint Distribution Committee (1914), the American Friends Service Committee (1917), the U.S. Council of Catholic Bishops (1917) and the Mennonite Central Committee (1920) represent major exceptions.

FIGURE 3. Timeline of the Founding Dates of Religious NGOs

1880	Salvation Army
1914	Joint Distribution Committee (JDC)
1917	American Friends Service Committee (AFSC)
	U.S. Council of Catholic Bishops (NCCB)*
1920	Mennonite Central Committee (MCC)
1938	Christian Children's Fund (CCF)
1942	Oxfam
1943	Catholic Relief Services (CRS)
1944	Heifer Project International
1945	CARE / Lutheran World Relief (LWR)
1946	Church World Service (CWS)**
1950	World Vision Inc. (WVI) / National Council on Churches (NCC)**
1952	Compassion International
1954	Map International
1956	Adventist Development and Relief Agency (ADRA)
1970	Samaritan's Purse
1971	Food for the Hungry
1973	World Concerns
1974	Christian Relief Fund (CRF) / World Emergency Relief
1976	Habitat for Humanity
1978	Mercy Ships
	Association of Evangelical Relief and Development Organizations (AERDO)**
1979	Shelter for Life International*** / Mercy Corps
1981	Christian Aid Ministries
1984	Convoy of Hope / Islamic Relief

* Originally founded as National Catholic War Council (NCWC)
** Religious consortia
*** Originally founded as Shelter Now International

Unlike other relief and development organizations like Oxfam and CARE, which have religious origins,[10] these organizations have not abandoned their religious ties, but have maintained and even strengthened their religious nature. For the purposes of this paper, faith-based or religious organizations display any one of the three following characteristics, as defined by Andrew S.

[10] Oxfam was established by an Anglican priest, a Methodist minister and a rabbi to provide assistance to Greeks suffering from the famine of 1942 – 1943. Founded by a group of American Quakers, CARE sought to give care and relief in response to the humanitarian emergencies of World War II (Natsios, 2001).

Natsios (2001), the former vice-president of World Vision U.S. and the current administrator of USAID:

1. They have an overt statement of religious faith found in their mission or articles of incorporation;
2. They retain an association with a religious body or theological tradition; and
3. They exhibit a tendency to hire all or some of their staff according to their adherence to a creed or faith statement.

This definition excludes a whole range of other institutions that are religious in nature, such as local congregations worshiping in churches, mosques, synagogues, and temples, as well as the national ecumenical associations, ecclesiastical councils or religious collaborations.

Another way to conceptualize religious organizations is to examine their association with religious denominations. Natsios (2001) argues that these associations can be categorized in three ways. First, religious organizations can be directly linked to a large denomination, which often provides significant financial resources and personnel support. Second, religious organizations can remain independent of any large denomination. Small and theologically conservative, this kind of organization is generally based on evangelical or Pentecostal traditions, which strongly influence their international work. They perceive any association with a larger body as a potential compromise of their beliefs and practices. Third, religious organizations can belong to an interdenominational association, which confronts broad issues like hunger (Bread for the World) or focuses on specific themes in a defined context (Stop the [North Korean]

Famine Committee). Often, the benefits of such associations are to tap into a broad range of resources, from financial support to in-country networks to qualified and experienced staff.

U.S. religious NGOs maintain a presence on every continent and are actively involved in most relief and development activities. Some groups focus on children (Compassion International); others specialize in housing provision (Habitat for Humanity). Others deal with medicine and health care (MAP International). These groups supply a broad array of relief and development services, including food production, nutrition, water resource management, agriculture production, economic development and micro-credit. In recent years, religious NGOs have organized a number of international forums that aimed to raise awareness and build worldwide support around certain international causes. Some recent activities include the World Conference on Religion and Peace (1992), the World Faiths Dialogue on Development (1998), the Council for the Parliament for World Religions (1999) and the Millennium World Peace Summit or "Faiths' Summit" (2000; Sampson, 1997; Clark, 2003).

The provision and delivery of these services requires the commitment and support of a professional staff and dedicated volunteers. Mark Amstutz (2001), a political science professor at Wheaton College (Illinois), contends that the international presence of American missionaries and humanitarian workers exceeded the total civilian population working for the U.S. government overseas. He estimated that "in 1997 nearly 45,000 Americans were serving as Protestant or Catholic missionaries or as relief and development workers (Amstutz, 2001)."

In addition to work force size, religious NGOs exhibit a strong presence in development and relief activities through their participation in a variety international consortia and confederations. Of the approximately 150 members of InterAction, the primary consortium of American humanitarian agencies, roughly a third were reported to have a religious affiliation in the late 1990s (Amstutz, 2001; Natsios, 2001). Moreover, many religious organizations have formed large religious confederations such as the Association of Evangelical Relief and Development Organizations (AERDO), the National Council of Churches USA (NCC) and the United States Conference of Catholic Bishops (USCCB). These confederations figure prominently in international affairs, each employing a large international staff of 5,000 to 10,000, maintaining a strong program presence in developing countries, and managing large budgets (Natsios, 2001). Whatever the size and scale of religious organizations, they demonstrate their commitment to international development and relief activities through their financial contributions. According to Amstutz (2001), American FBOs contributed over $2 billion to international humanitarian relief alone in 1995. Of this amount, evangelical Protestant associations provided approximately half, and mainstream Protestant and Catholic charities supplied more than $600 million (Amstutz, 2001).

THE OPPORTUNITIES OF RELIGIOUS NGOs

Religious NGOs offer a number of distinct opportunities when involved in international development and humanitarian relief activities. Although these opportunities have generally been described in the context of international peacemaking (Abrams, 2001; Gopin, 1997; Johnston and Sampson, 1994; Sampson, 1987 and 1997) and domestic social welfare (Bane *et al,*

2000; Campolo, 2000; Dionne and Chen, 2001; Glenn, 2000; Wuthnow, 2003), their relevance and impact have started to gain recognition in other areas such as international development and humanitarian relief. This recognition stems in part from (1) the increasing access that these organizations have in conflict areas, (2) the sharp rise in NGO-government partnerships in international assistance programs, and (3) the growing urgency expressed by domestic religious constituencies to provide assistance to people in need.

Long-term Institutional Presence

In contrast to many international humanitarian agencies that direct short-term operations on the ground, faith-based organizations generally establish a permanent and stable presence in the local community. With the aim to influence the moral religious beliefs of a local population and build a community of believers, FBOs engage directly with the local population and seek to cultivate long-term relations. Because of their strong community ties, FBOs find themselves in a unique position either to work independently at the local level or to collaborate with community organizations such as sister religious groups in an effort to promote peace, provide relief assistance, and foster economic and social development. For example, a U. S.-based FBO like Lutheran World Relief works with 77 indigenous organizations at the community level, providing services and support directly through the local population (GuideStar, 2004b); Church World Service represents another religious organization that partners with local community organizations to carry out its international development and humanitarian relief operations (Church World Services, 2004). In addition to the local connections, faith-based organizations usually belong to a much broader international network. Through these churches and congregations, many of which are located in northern countries, FBOs can draw upon financial resources and mobilize human resources to support and sustain their efforts to provide

development and relief assistance (Johnston and Sampson, 1994). In other words, organizations like Lutheran World Relief and Church World Service are able to maintain a worldwide network of churches and religious organizations, on which they rely for additional resources. In addition, FBOs are often associated with a vast infrastructure of schools, health clinics and churches, with which they can coordinate financial and human resources (Monsma, 2001). According to one USAID official, for example, about 70% of health care facilities in Africa are run by faith-based organizations.

Recruitment of Altruistic and Highly Motivated Staff

FBOs are often recognized for their ability to attract highly qualified and dedicated people to work in the field. People of faith often feel compelled to join religious development and relief organizations not because of monetary compensation or material gain but because of their spiritual and philosophical convictions. Their beliefs motivate them to serve people in need and to even accept unusually harsh living and working conditions. During the 1980s and 1990s, for example, the founders of Shelter for Life International worked diligently in Central Asia under dismal conditions to provide assistance to Afghans. Some people of faith are called to work for justice, human rights and peace; others are keen to model their religious and philosophical beliefs in settings of conflict and deprivation. In exchange, religious outsiders feel that they can engage with the local community on a personal level. Through their professional activities and daily interactions, FBO workers can provide inspiration, guidance and support. In addition to this perspective, people of faith view international work as an opportunity to go to the far corners of the world and witness as individual believers (Amstutz, 2001). They can cultivate strong relations with people of different religious backgrounds and share with them their particular beliefs.

Neutrality and Moral Authority

Like humanitarian NGOs, many FBOs gain access to populations at risk because they lack political connections and demonstrate strictly humanitarian objectives. With a neutral status, religious organizations pose little threat to warlords, political elites and paramilitaries, especially if these faith groups only claim to assist non-combatants. Unlike humanitarian NGOs, however, FBOs can emphasize a certain moral authority in their humanitarian efforts (Gerstbauer, 2001). With direct links to a particular religious institution, FBOs can assert that they represent a longstanding tradition of peace, benevolence and service. Ethical visions grounded in a religious ideology often beckon people to commit themselves to a powerful course of action in the name of humanity. In reference to the proceedings of the 1992 World Conference on Religion and Peace, Cynthia Sampson (1997) concurs:

> "Many religions provide moral warrants for resistance against unjust conditions, including those that give rise to conflict, and thus provide an impetus for adherents to take responsibility for preventing, ameliorating, or resolving conflicts nonviolently. In societies in which the government has broken down altogether, organized religion may be the only institution retaining some measure of credibility, trust, and moral authority among the population at large."

THE TENSIONS OF RELIGIOUS NGOs

Although faith-based organizations play an important role in the international response to humanitarian crises, they present some ethical and organizational risks, which may ultimately undermine the overall purpose and goals of international humanitarian efforts. Just as a religious orientation may be perceived as an advantage in some situations, it may also be interpreted as a liability in other contexts, especially where religion enflames tensions, causes ethnic and cultural divisions, or provokes conflict and violence. In such cases, the religious affiliation of a

humanitarian organization may represent a conflict of interest and therefore discredit the reputation of other humanitarian organizations working in the same area, since many of the humanitarian organizations may work in collaboration or may be seen by the local community as part of a collective international response. Ultimately, the presence of faith-based groups in disaster situations may jeopardize the humanitarian immunity that allows organizations to gain access to conflict zones and provide assistance to victims.

Recruitment Practices

Many religious NGOs like World Vision U.S. adhere to strict hiring policies, whereby the organizations employ only people of the same religious faith to carry out their international activities. While such policies do not necessarily raise concerns for private organizations, they do for religious groups working with federal money in international relief and development. In this sector, the humanitarian work of religious NGOs is generally regarded as having a secular purpose, since it does not seek to promote any religious or moral ideology. Allowing faith-based groups to recruit their employees solely on the basis of religious orientation, however, cast doubts about the real intentions of their international work. Aid workers may wonder whether their colleagues in the field have a hidden agenda; aid recipients may question the underlying motives of the assistance that they receive. Rather than creating an atmosphere of peace and goodwill, religious organizations might arouse resentment and stir suspicion among their colleagues and clients.

Besides evoking ambiguous feelings, FBOs' hiring practices may present organizational challenges, as these organizations often receive direct financial contributions from private organizations, international agencies and government institutions. Private and public monies that

support exclusive hiring practices could be viewed as discriminatory, since religious organizations might deem certain qualified applicants as ineligible solely because of religious differences. Such funding might ultimately be discontinued to lay to rest any negative and discriminatory implications, or FBOs might have to modify their hiring practices altogether.

Competency of Aid Workers

As the number of NGOs involved in overseas operations increases, the scale of the international workforce also expands, thereby drawing trained professionals and volunteers alike to undertake various responsibilities in the field. Ostensibly, an increase in international personnel would enable relief and development organizations to scale up their humanitarian activities, but such an increase could also result in the recruitment of untrained or inexperienced staff working in hostile environments. Without the proper preparation, some of the staff might require special training on site or demand psychological attention to cope with traumatic circumstances on the ground. The new staff may therefore prevent the senior staff from focusing their efforts on the acute needs of the local population. Unwittingly, some of the unfamiliar staff might become an extra burden on the relief work, and even pose a security threat to the participating international NGOS and the local populations themselves. These difficulties may befall any NGO – faith-based or secular – so all NGOs must anticipate these difficulties and prepare for them in advance. Nevertheless, faith-based groups seem particularly prone to experience these problems, as they often recruit from a more narrow pool of applicants (see above), many of whom do not have international experience in humanitarian relief.

Evangelism

One major concern is that religious NGOs working in international relief and development may jeopardize beneficiaries' rights to religious freedom. According to international humanitarian law, humanitarian NGOs have a special status that allows them to enter conflict areas in order to deliver food supplies and provide basic medical services to non-combatants. In this kind of setting, international workers find themselves operating in a delicate situation. With access to desperately needed supplies and equipment, as well as with the ability to establish secure and safe areas, humanitarian aid workers wield enormous power and influence over the local population living in desperate conditions. While religious NGOs working in these circumstances may provide much needed care and assistance, opportunities may arise for some of their employees to speak directly about their religious faith. In one religious organization, for example, one official was aware that some of the staff members engaged in some religious activities overseas, but still remained equivocal: "We are not opposed [to such work], but we don't agree with it [officially]." In another organization that I interviewed, Bible distribution is still part of the overseas budget. Under normal circumstances, such religious activities may not be a cause of concern, but they may be perceived as taking advantage of vulnerable people left vulnerable in emergency situations. In other words, the desperate conditions might make some of the beneficiaries a more captive audience for proselytism and for other religious activities.

Neutrality

Like all humanitarian NGOs, religious organizations operate under increasingly complex and ambiguous situations. While the humanitarian principle of neutrality implies that religious organizations refrain from taking part in the politics of a particular conflict, in reality many of these organizations find themselves drawn into political issues when they become involved with

conflict resolution, peace-building and peace enforcement. Under these circumstances, some religious NGOs feel compelled to promote a peace process, which may threaten their neutral stance. If these organizations pursue such initiatives, they may no longer provide aid without discrimination and in accordance to the greatest need, but instead work in pursuance of the a particular set of interests. This position, albeit peaceful, defies the principle of neutrality as defined by the International Committee of the Red Cross (ICRC). ICRC warns: "Becoming involved in a public discussion about the politics of any given conflict will inevitably undermine the humanitarian space that has traditionally been granted by warring parties to neutral humanitarians (Duffield *et al,* 2001)." In other words, even engaging in peace-building efforts may threaten the ability of humanitarian organizations to gain access to victims of war, as these organizations may be perceived as being too closely aligned with a particular political group or a political interest.

Impartiality

The humanitarian principle of impartiality implies that religious organizations provide humanitarian assistance according to need, irrespective of nationality, race, religion or other factors. Many faith-based groups, however, are perceived as incapable of maintaining a completely impartial stance in their humanitarian efforts because of their strong affiliation with a particular religious body. Religious NGOs have often developed international networks based on religious affiliation, with which they work in partnership with local religious organizations. For example, Lutheran World Relief "works with local partner agencies whenever possible and coordinates its [emergency relief] activities with other faith-based relief agencies, through Action by Churches Together International (LWR, 2004g)." This international alliance consists of "195 Protestant and Orthodox churches and related aid agencies (Action by Churches Together

International, 2004b)" throughout the world. Another example is Catholic Relief Services, which prefers to work with other Catholic organizations in the field. While faith-based NGOs like Lutheran World Relief may not intend to differentiate between beneficiaries they serve *per se*, they may be more likely to focus their relief and assistance on those people within their own constituency first, or may choose to work with people of a particular religious persuasion. Consciously or unconsciously, members of other religious communities might therefore be excluded from humanitarian assistance.

Independence

Acting independently of political entities has become increasingly difficult for religious NGOs working in international relief and development activities. Like many secular NGOs, faith-based organizations have grown more and more dependent on government support for their international work. While some religious organizations[11] explicitly state that they do not accept public funding, many others actively solicit government assistance. For example, the United States Agency for International Development (2001) reports that in 1999 Catholic Relief Services received approximately $168 million, or almost 57 percent of its total revenue, from government contracts, grants and other support. During the same year, government support amounted to about $13 million, or 32 percent, of the total revenues for Lutheran World Relief; roughly $17 million, or 27 percent, for the Church World Service; $11 million, or 45 percent, for Aga Khan Foundation U.S.A. (USAID, 2001). The reliance on government funding inevitably undercuts the independence and freedom of these organizations to carry out their humanitarian goals as they see fit. With government support, the religious organizations are obliged to work to some extent with government agencies, which serve the national political interests of the state.

[11] Examples include the American Friends Service Committee and Islamic Relief U.S.A.

This connection with the state, however tenuous, may have negative consequences on how the religious organization operates on the ground and is perceived by the local population. Additionally, collaboration between government and religion, many critics fear, would jeopardize the U.S. Constitution's Establishment Clause, which forbids state-supported religion.

Universality

Because their work normally focuses on the advancement of a particular religious viewpoint, faith-based organizations are often perceived as serving people of their own religious affiliation or even converting people of different faiths. Their programs may target particular religious communities with specific needs and consequently do not go toward the relief and well-being of the community as a whole, regardless of their religious background. At home and in the field, such practices may be construed as exclusionary, as they do not benefit everyone who might demonstrate need, but just specific groups. This selective practice contradicts the very essence of universality, which implies that humanitarian assistance should reach all conflict victims, regardless of politics, race, ethnicity and religion (Curtis, 2001).

CONCLUSION

International relief and development has experienced many transformations in the post-Cold War era. Changes in the political world order, a shift in government funding patterns for relief and development assistance, and an explosion in the number of complex and protracted conflicts have led to a greater involvement of NGOs in humanitarian relief and development efforts overseas. American faith-based organizations have risen to the occasion in recent years and demonstrated an increased willingness to become engaged in these efforts. As a result, they have

emerged to become an important actor in humanitarian relief assistance. Although a religious presence in international humanitarian operations offers some clear organizational and ethical advantages, it nevertheless raises a number of concerns. First, many of the apparent organizational strengths such as a long institutional presence, distinctive recruitment practices and moral authority can just as easily become weaknesses that jeopardize the ability of religious organizations to effectively carry out their operations on the ground. Religious organizations must therefore avoid making any assumptions about themselves, and instead carefully assess their international capacities and work to enhance and strengthen them. Second, FBOs engaging in humanitarian efforts may find it a challenge to separate themselves from the missionary activities that they traditionally pursue overseas. The missionary role complicates their humanitarian efforts because it raises doubts about their real objectives in the minds of other humanitarian organizations and recipient populations. Ambiguity may strain the relations among the international humanitarian organizations, which in dangerous situations may impose unforeseen risks on the security of the staff and on the recipients. Ambiguity may also damage the credibility and legitimacy of these organizations to provide basic humanitarian assistance. Finally, the uncertainty over the motives of religious organizations may ultimately compromise the entire humanitarian effort. While they represent just one type of humanitarian relief organization, FBOs are still perceived as part of the international response. So if questions arise about the neutrality, impartiality, independence and universality of some groups because of their religious affiliation, all the groups may ultimately suffer. Warring parties may restrict humanitarian access to victims and limit the humanitarian space on the grounds that some groups may have explicit religious agendas.

Chapter 4

DESCRIPTION OF ORGANIZATIONS

This chapter examines the organizational nature and operational characteristics of six U.S.-based religious establishments – Aga Khan U.S.A., Catholic Relief Services, Christian Children's Fund, Lutheran World Relief, Shelter for Life International, and World Vision U.S. This chapter recognizes that an inherent challenge besets any study of any religious organization: on the one hand, no single definition exists to adequately describe a religious organization, and on the other hand, numerous organizations display some form of religious affiliation. To overcome this challenge, this chapter proposes to analyze the organizations using six criteria – self-identity; mission, vision and goals; resources; hiring practices and participants; organizational interaction; and cultural congruence of the host countries. These criteria will highlight the similarities and differences between the six organizations, as well as to demonstrate that they fall on a continuum of religious identity.

AGA KHAN FOUNDATION U.S.A.

As its name implies, the Aga Khan Foundation U.S.A. is an organization driven by its founder and chairman, His Highness the Aga Khan. His role as spiritual leader[1] has attracted much international attention over the years, not only among his followers but also among the political and social elite throughout the world. In such a prominent position, the Aga Khan has strongly

[1] In 1957, the Aga Khan became the 49th hereditary Imam, or spiritual leader, of the Ismaili sect of Shi'a Muslims, succeeding his grandfather, Sir Sultan Mohamed Shah Aga Khan.

articulated his belief in religious tolerance and unequivocally defended cultural and religious pluralism. In a recent international conference on development and culture, for example, the Aga Khan stated:

> "The strengthening of institutions supporting pluralism is as critical for the welfare and progress of human society as are poverty alleviation and conflict prevention. In fact all three are intimately related [. . .] I would go even further and say that the inability of human society to recognize pluralism as a fundamental value constitutes a real handicap for its development and a serious danger for our future [. . .] Human society is essentially pluralist, and . . . peace and development require that we seek, by every means possible, to invest in and enhance, that pluralism (AKDN, 2002c)."

Personal convictions inspired the Aga Khan to create the Aga Khan Foundation in 1967. As part of a much larger development network,[2] the Aga Khan Foundation addresses long-term problems of poverty, with a special emphasis on the needs of rural and mountainous communities. The underlying aim of the organization is to show "the ethic of compassion for the vulnerable in society" and to promote "the common good of all citizens, regardless of origin, gender or religion (AKDN, 2004a)." Focusing on nine countries in East Africa, South Asia and Central Asia,[3] the Aga Khan Foundation supports programs in health, education, rural development and the enhancement of civil society, as well as emphasizes community participation, gender, the environment and human resource development. Although it works largely in the developing world, the foundation has offices in the United Kingdom, Canada, the United States and Portugal, and maintains close relationships with donor agencies, private

[2] Established in 1967, the network is a group of private, non-denominational development agencies, consisting of three branches: economic development, social development and culture. Under these three branches, the network works to make advances in the fields of health, education, architecture, rural development and micro-enterprise. Despite their breadth, the agencies have a common goal to build institutions and programs that can respond to the challenges of social, economic and cultural change.

[3] The countries include Afghanistan, Bangladesh, India, Kenya, Mozambique, Pakistan, Tajikistan, Tanzania, and Uganda.

corporations and individuals. The American office was founded in 1981 and has a small staff based in Washington, D.C.

Regardless of its office location, the Aga Khan Foundation initiates international relief and development projects that benefit people of all faiths. Schools, hospitals and housing projects have been built and supported in areas where an Ismaili community is present, but these facilities have not been limited to a particular religion or community group (Thobhani, 1993). Asked about its religious orientation, one senior manager replied: "[The Aga Khan Foundation] and [the Aga Khan Development Network] are non-denominational organizations by law and practice, and in terms of staffing and beneficiaries. At the same time [the Aga Khan Foundation] is welcome to work in some areas and in some subjects in ways that organizations with different backgrounds would find difficult." Therefore, it seems that the organization does not promote a particularly religious nature, and yet its religious affiliation does sometimes facilitate some of its programming activities.

The foundation, in tandem with its other development agencies in the Aga Khan Development Network, works towards developing institutions and projects that can respond to local, regional and national challenges. In 2002, it participated in 110 projects in 16 countries and had a budget of $115 million (AKF, 2003). It maintains a staff of approximately 150 people, most of whom consist of nationals working in the field offices (AKF, 2004b).

Humanitarian and Development Activities in Afghanistan

The Aga Khan Foundation working through its local affiliates[4] has been actively engaged in Afghanistan since 1996. Active in both northern and southern provinces, the Aga Khan Foundation initially gave priority to humanitarian relief efforts, providing food stuffs and supplementary nutritional rations, distributing seeds and fertilizers, supporting health care, as well as reconstructing and rehabilitating irrigation canals, roads, schools and clinics (AFK, 2002). In 2001 alone, the Aga Khan Foundation assisted almost 500,000 Afghans suffering from war, natural disasters and a brutal political regime. In 2002, His Highness the Aga Khan made a multi-year financial commitment in the amount of $75 million, which would be overseen by the Aga Khan development agencies, including the Aga Khan Foundation. The money is planned for the design and implementation of a long-term recovery, reconstruction and development program to be undertaken throughout the country (AKDN, 2002b). As part of the Aga Khan Development Network, the Aga Khan Foundation today operates in six Afghan provinces and reaches over a million Afghans. Its programming activities include improving food security, rehabilitating physical infrastructure, strengthening legal and sustainable income opportunities, constructing water and sanitation facilities, providing education, regenerating urban areas and cultural assets, and encouraging employment and skills development (AKDN, 2004a).

Organizational Identity: Mission, Vision and Goals

Aga Khan Foundation U.S.A. does not consider itself a faith-based organization, and its mission and goals underscore its secular outlook. In its mission statement, for example, the organization clearly expresses its intent to work with people regardless of religion, and it emphasizes its role

[4] The Aga Khan Foundation U.S.A. collaborates with FOCUS Humanitarian Assistance, an affiliate dedicated to providing emergency humanitarian relief (AKF, 2002).

in promoting and supporting international development activities around the world. In its program and financial documents, the mission is articulated as follows: "The Aga Khan Foundation U.S.A. (AKF USA) is a public, non-denominational, philanthropic organization established by His Highness the Aga Khan, 49th Imam of the Shi'a Imami Ismaili Muslims. It seeks to promote social development, primarily in low-income countries of Asia and Africa by funding programs in health, education, rural development and civil society strengthening (IRS, 2003a)." Along with its mission statement, the goals of the organization reflect its non-religious nature. The goals do not identify specific beneficiaries, nor do they speak to specific activities pertaining to a particular religion or culture. Instead, the goals focus on general development issues such as empowerment, expanding options, enabling conditions and sustainability.

Resources

It is hard to gain a good understanding of the funding structure of the Aga Khan Foundation, which is part of a larger network comprising many country offices as well as numerous international development agencies. According to senior management, Aga Khan agencies do not rely heavily on government funding or on religious contributions. The web site lists multiple financial sources, ranging from His Highness the Aga Khan himself to the Ismaili community, to government and private sector partners. The tax records of the Aga Khan Foundation U.S.A. show that the majority of financial support comes from the government, followed by private funding, cash investments and other investments (See Table 1). Given that the U.S. office works primarily to build financial partnerships with bilateral and multilateral donors, such a high percentage seems natural. It is unclear from the documentation and from interviews what constitutes private funding. Interviews with a senior executive did not yield much clarification of private funding, but it was stressed that the largest funding source for the entire Aga Khan

Foundation was multilateral donors such as the World Bank and the European Community.

Nevertheless, the senior executive added:

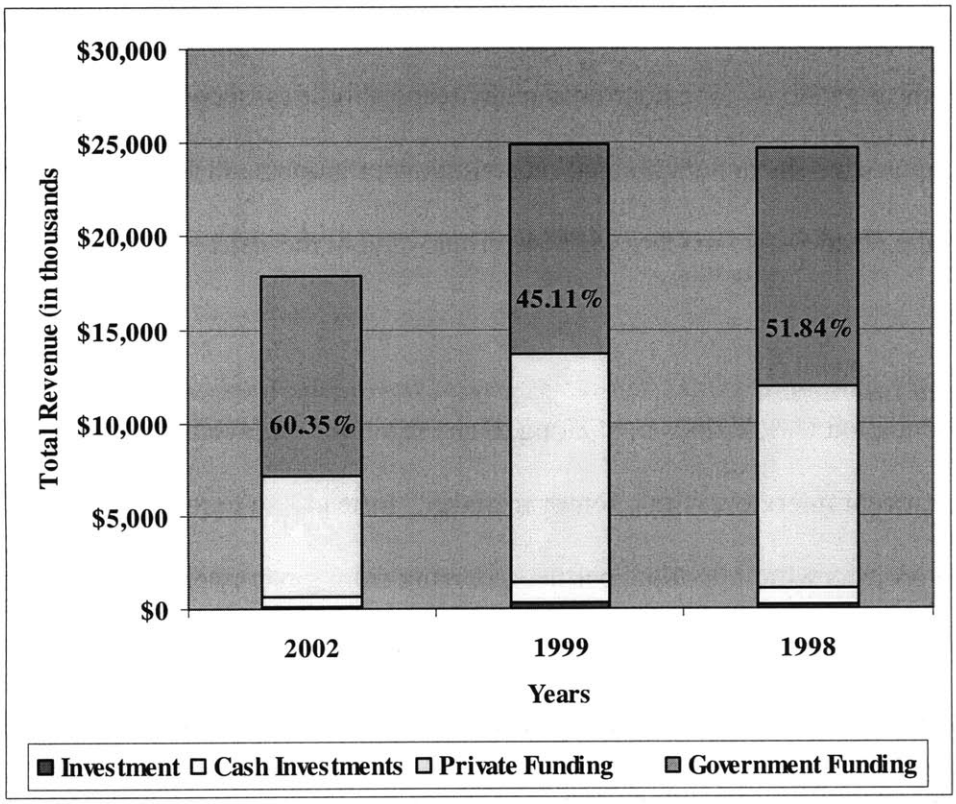
> "We have our resources, but funds from government, multilateral and private sources enable [us] to expand the scope of our work and its impact. We do not, however, function as a contractor for any of the entities – we take money only when it allows us to remain in chare of the shape and the direction of the programme. In more tightly defined contexts, if the donor's goals and objectives match ours, then we proceed. Otherwise, we do not pursue or accept outside funding."

TABLE 1. Aga Khan Foundation U.S.A.:
Public Funding as a Percentage of Total Revenues, 1998, 1999 and 2002

	2002		1999		1998	
	$	%	$	%	$	%
PRIVATE FUNDING	$6,501,658	36.28%	$12,313,423	49.41%	$10,838,601	43.81%
GOVERNMENT FUNDING						
U.S. Government Grants	**$10,815,238**	**60.35%**	**$11,242,101**	**45.11%**	**$12,825,663**	**51.84%**
CASH INVESTMENTS	$522,028	2.91%	$1,064,478	4.27%	$867,396	3.51%
INVESTMENT	$82,376	0.46%	$302,364	1.21%	$207,197	0.84%
TOTAL REVENUE	**$17,921,300**	**100.00%**	**$24,922,366**	**100.00%**	**$24,738,857**	**100.00%**

SOURCE: *Form 990: Return of Organization Exempt From Income Tax: Aga Khan Foundation U.S.A.: 1998, 1999 and 2002*

FIGURE 1. Aga Khan Foundation U.S.A.: Government Funding As a Percentage of Total Revenue, 1998, 1999 and 2002 (in thousands)



SOURCE: *Form 990: Return of Organization Exempt From Income Tax: Aga Khan Foundation U.S.A., 1998, 1999, 2002*

Hiring Policies and Participants

Aga Khan Foundation does not employ employees on the basis of religious background or beliefs. Staff interviews corroborate several program documents that describe a secular hiring policy. Employees come from different faiths and work in various positions. Such is the case for the current director of Aga Khan Foundation, who has a Quaker background.

Aga Khan Foundation U.S.A. has a highly centralized organizational structure, which is reflected in its board membership. The board consists of five individuals, four of whom work at the Swiss office while one works in the Washington, D.C. office (IRS, 2003a). His Highness the Aga Khan acts as the AKF Chairman; Prince Amyn Aga Khan, Maitre Andre Ardoin, and Guillaume

de Spoelberch serve as AKF Directors. Imtiaz T. Ladak, representing the Washington, D.C. office, is the Secretary and Treasurer of the board. The board is not elected, but appointed by His Highness the Aga Khan. The board has many responsibilities, such as defining and setting AKF policy; approving the annual budget; receiving major grants; and selecting all the senior executives in the Head Office in Geneva, Switzerland, and in the field.

Organizational Interaction

Aga Khan Foundation U.S.A. does not belong to any religious or development associations, according to a recent interview with a senior manager. Instead, the foundation works on specific programs and projects with individual partners, ranging from government organizations,[5] to major donor institutions such as the United Nations and the World Bank, as well as 40 other private foundations and funding agencies (AKF, 2004b). The foundation is not a member of the Sphere Project[6] or of the International Red Cross Code of Conduct.

Cultural Congruence of the Host Countries

As mentioned earlier, the Aga Khan Foundation works primarily in countries where a large Ismaili community resides. Of the thirty-four countries where AKF/AKDN operates, twenty-seven have a sizeable Muslim community,[7] many of whom are Ismailis (See Appendix 4).

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[5] Organizations include the European Commission as well as the Governments of Canada, Germany, India, Japan, the Netherlands, Norway, Switzerland, the United Kingdom and the United States.

[6] The Sphere Project was launched in 1997 by a group of humanitarian NGOs and the Red Cross and Red Crescent movement. Sphere is "based on two core beliefs: first, that all possible steps should be taken to alleviate human suffering arising out of calamity and conflict, and second, that those affected by disaster have a right to life with dignity and therefore a right to assistance (Sphere Project, 2004a)."

[7] For the purposes of this thesis, a sizeable community represents more than ten percent of the population.

CATHOLIC RELIEF SERVICES

Established by the U.S. Conference of Catholic Bishops (USCCB) in 1943, Catholic Relief Services (CRS) has acted on behalf of the Catholic Church to deliver humanitarian relief and development assistance to the suffering around the world. Although considered an American Catholic organization, Catholic Relief Services remains separate from the mission arm of the Catholic Church[8] and seeks to help the poor and disadvantaged, remove the causes of poverty and promote social justice. With total revenue of almost $500 million in 2003,[9] the organization has a staff of over 4000 people working in 94 countries and territories (CRS, 2004e; CRS, 2004g). Over the years, Catholic Relief Services has directed its efforts to certain sectors, and, as of 2003, became specialized in eight areas: welfare, peace and justice, health, small enterprise, emergency response and reconstruction, HIV/AIDS, education and agriculture.

Emergency Response and Post-Conflict Reconstruction

Emergency response and post-conflict reconstruction have traditionally been two of the primary focus areas of Catholic Relief Services, representing an average of 30 percent of its total budget over its 60-year history (CRS, 2004p). In response to the ongoing humanitarian crisis in Western Europe during World War II, the organization was originally created to help resettle war refugees. In the ensuing decades, the organization experienced dramatic growth and expanded its reach to include countries in Africa, the Middle East, Asia and Latin America. Recently, the organization has developed assistance programs to respond to natural disasters and complex

[8] The Catholic Church pursues missionary work through various national and international organizations, such as Committee on the Home Missions (CHM), Catholic World Mission (CWM), Xaverian Missionaries USA, Franciscan Friars of the Renewal, Consolata Missionaries and Society for the Propagation of the Faith and Pontifical Mission Societies.

[9] The operating revenue was $484,364,000 for the fiscal year (FY) ending September 30, 2003.

emergencies[10] in such countries as Bosnia-Herzegovina (1993), Indonesia (1997), Honduras (1998), East Timor (1999), Iraq (1991 and 1999) and Afghanistan (1997 and 2001). How Catholic Relief Services provides assistance depends on a number of factors, including the needs of the affected population, institutional capacity, the existence of local partners and the ability to respond (CRS, 2004p).

Recent Activities in Afghanistan

The history of Catholic Relief Services in Afghanistan has been short yet intense. It briefly operated in Afghanistan at the early stages of the Taliban occupation in the late 1990s. It generally participated in collaborative efforts with other national Catholic relief and development agencies[11] in delivering aid to Afghans, and for a short time in 1997 the American-based organization oversaw the newly formed Caritas Organization for Aid to Afghanistan (COFAA). Because of mounting security risks and the imposition of increasingly restrictive measures on assistance programs, however, Catholic Relief Services abandoned its in-country operations, and worked out of its offices in neighboring Pakistan. From Pakistan, the organization organized and managed emergency programs that targeted Afghan refugees living in camps, as well as provided cross-border assistance to vulnerable people still living in their country (CRS, 2004r).

In late 2001, the relief and development organization returned to the war-ravaged country and focused initially on basic services, such as the provision of food and winter supplies to the flood of repatriating refugees and internally displaced persons (IDPs). In the ensuing years, CRS

[10] The United Nations Office for the Coordination of Humanitarian Affairs (OCHA) defines a complex emergency as a humanitarian crisis "characterized by extensive violence and loss of life, massive displacements of people, widespread damage to societies and economies, need for large-scale, multi-faceted humanitarian assistance, hindrance or prevention of humanitarian assistance by political and military constraints and significant security risks for humanitarian relief workers in some areas (OCHA, 2004)." CRS describes such emergencies as "violent conflicts involving intra-state conflicts with regional implication (CRS, 2004p)."

[11] Examples include Caritas France, Caritas Germany and Caritas Denmark.

programming in Afghanistan evolved to become a multi-level response (CRS, 2004p). The first phase dealt with the distribution of basic school supplies to children returning to school. In its recently initiated second phase, Catholic Relief Services is focusing its efforts on rehabilitation, which consists of cash-for-work programs involving housing reconstruction, agricultural restoration, and livelihood regeneration. Reflecting its long-term commitment in the country, the Catholic organization is devising a third phase that will encourage and develop a sense of peace and reconciliation in its local educational programs.

Organizational Identity: Mission, Vision and Goals

Although Catholic Relief Services offers a variety of non-spiritual services, it still retains a distinctly religious character. Its mission states in unambiguous terms its religious mandate, declaring that "the fundamental motivating force of all activities of CRS is the Gospel of Jesus Christ as it pertains to the alleviation of human suffering, the development of people and the fostering of charity and justice in the world (CRS, 2004t)." At the same time, however, the mission emphasizes that the organization "assists all persons on the basis of need, not creed, race or nationality (CRS, 2004t)." With repeated references to this policy of "need not creed" in its website and program documents, the organization goes to great lengths to stress its inclusiveness to work openly and directly with people of all backgrounds and faiths. The organization's goals reinforce this sense of general goodwill and universal charity, as they defend and advance commonly-held values such as human dignity, human potential, social justice and peace.

Resources

In order to support their administrative functions at home and sustain their operations abroad, international relief and development organizations must mobilize financial and material

contributions from a variety of sources. Religious organizations, like their secular counterparts, rely on a diverse resource base, ranging from individuals and congregations, to multilateral institutions and private foundations, to government agencies and private corporations. According to a review of recent financial documents as well as conversations with one staff member, Catholic Relief Services relies largely on two funding sources – the U.S. government and various private supporters. For example, *The CRS Annual Report, 2003 Edition* indicated that the U.S. government contributed by far the largest portion of revenues in the form of grants and donated materials and services. In 2003,[12] Catholic Relief Services collected a record $370 million,[13] or 75.58 percent of its total operating revenues during that year from the American government. In contrast, private support amounted to nearly $100 million, or 20.3 percent of its revenues. The private donations seemed to come mostly from religious sources, including the U.S. Conference of Catholic Bishops ($13,415,000, or 2.77 %), a special appeal in American parishes[14] ($5,718,000, or 1.18 %), and private contributions ($77,248,000, or 15.95 %).[15] In contrast, four earlier statements (2002, 2001, 2000 and 1999) revealed that the proportion of government funding was by far the greatest in 2003 (See Table 2). In sum, the U.S. government accounted for well over half of the operating revenues, averaging 59.03 percent for all five years. The financial allocations for each of the different programming areas suggest that the amount of public funding might correspond to the number of emergency programs that Catholic Relief Services pursues in a given year (See Table 3).

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[12] 2003 represents the fiscal year (FY) 2003, which began 1 October 2002 and ended on 30 September 2003.
[13] The total amount ($370,949,000) included government grants and agreements ($109,128,000) along with donated agricultural, other commodities and ocean freight from USAID ($261,821,000), and excludes other exchange transactions ($6,176,000).
[14] Operation Rice Bowl is an official Catholic program during the season of Lent. According to a recent press release: "Every year, nearly 10 million families, educators and individuals use Operation Rice Bowl as a guide to observe Lent through its traditional practices of prayer, fasting and alms-giving, while learning about the challenges and gifts of the poor around the world (CRS, 2004j)."
[15] An additional $1,968,000, or 0.4 % was an in-kind-contribution, but the source of the contribution is unknown.

TABLE 2. Catholic Relief Services: Operating Revenues, 1999 – 2003 (in thousands)

	2003		2002		2001		2000		1999	
	$	%	$	%	$	%	$	%	$	%
CONTRIBUTIONS										
Bishop's Committee Allocation	13,415	2.8	12,789	4.8	12,253	3.7	12,619	3.4	626	0.2
Operation Rice Bowl Appeal	5,718	1.2	6,135	2.3	6,808	2.0	6,164	1.7	5,218	1.8
Private Contributions	77,248	16	84,180	31.3	81,660	24.4	82,812	22.2	88,853	29.8
In-kind Contributions	1,968	0.4	8,725	3.3	7,654	2.3	14,812	4.0	119	0
Other					1,383		1,346		22,429	
TOTAL CONTRIBUTIONS	**98,349**	**20.3**	**111,829**	**41.6**	**109,758**	**32.8**	**117,753**	**31.6**	**117245**	**39.4**
GOVERNMENT FUNDING										
Donated Agricultural, Other Commodities, & Ocean Freight	261,821	54.1	56,105	20.9	107,838	32.3	133,116	35.7	93,156	31.3
US Government Grants & Agreements	109,128	22.5	85,671	31.9	88,231	26.4	81,043	21.7	58,207	19.6
Other Grants & Agreements	6,176	1.3	6,847	2.55	15,615	4.7	26,688	7.2	18,134	6.1
TOTAL GOVERNMENT FUNDING	**377,125**	**77.9**	**148,623**	**55.3**	**211,684**	**63.3**	**240,847**	**64.5**	**169,497**	**56.9**
INVESTMENT/ OTHER INCOME	8,890	1.8	8,392	3.1	12,981	3.9	14,568	3.9	11,054	3.7
TOTAL OPERATING REVENUES	**484,364**	**100**	**268,844**	**100**	**334,423**	**100**	**373,168**	**100**	**297,796**	**100**

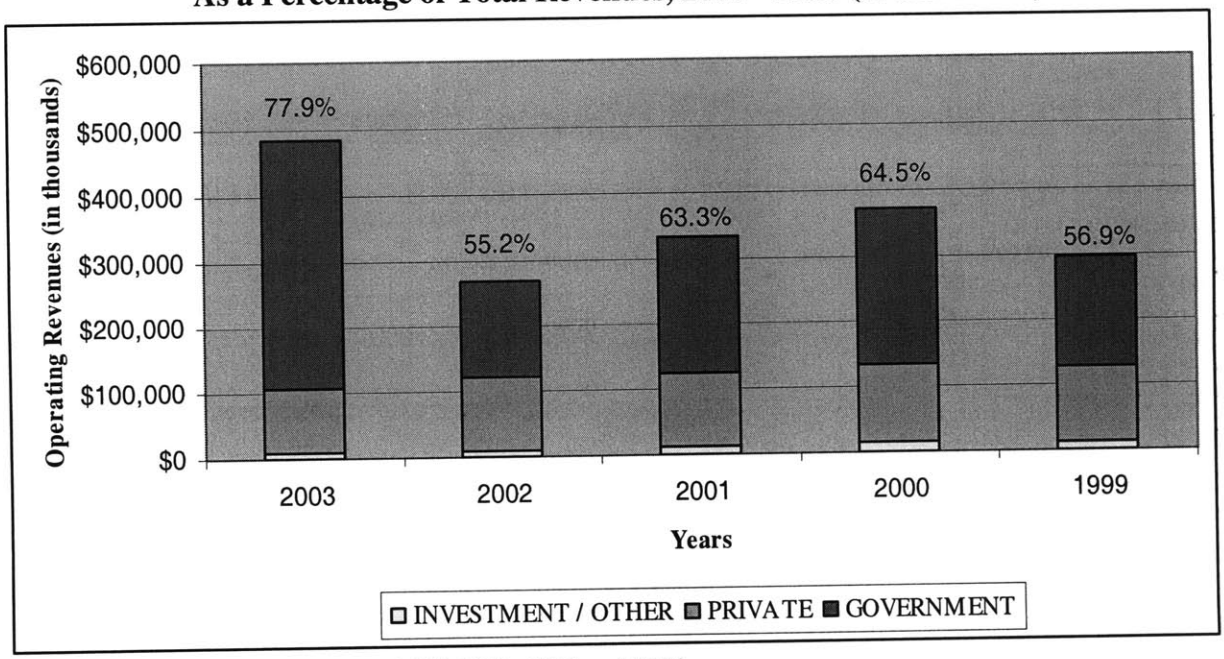
SOURCE: *CRS Annual Reports 2003, 2002, 2001 and 2000*

TABLE 3. Catholic Relief Services: Operating Expenses, 2000 – 2003* (in thousands)

	2003		2002		2001		2000	
	$	%	$	%	$	%	$	%
Agriculture	42,819	8.2	35,363	12.2	39,761	11.5	43,134	11.6
Education	42,506	8.2	39,262	13.5	37,365	10.8	13,532	3.6
EMERGENCY	**272,647**	**52.4**	**70,431**	**24.3**	**100,533**	**29.2**	**151,994**	**40.9**
Small Enterprise	14,520	2.8	14,849	5.1	11,683	3.4	20,069	5.4
Health	48,302	9.3	54,015	18.6	77,554	22.5	75,895	20.4
HIV/AIDs	23,966	4.6						
Peace and Justice	20,809	4.0	20,773	7.2	21,494	6.2	16,410	4.4
Welfare	24,738	4.8	21,245	7.3	21,650	6.3	19,471	5.2
Administration	9,910	1.9	11,875	4.1	13,807	4.0	12,846	3.5
Fund-raising & Public Awareness	20,490	3.9	22,561	7.8	21,033	6.1	18,200	4.9
TOTAL	520,707	100	290,374	100	344,880	100	371,551	100

SOURCE: *CRS Annual Reports 2003, 2002, 2001 and 2000* * Information available for the FY 1999

FIGURE 2. Catholic Relief Services: Government Funding As a Percentage of Total Revenues, 2000 – 2003 (in thousands)



SOURCE: *CRS Annual Reports 2003, 2002, 2001 and 2000*

Hiring Policies and Participants

According to CRS staff as well as aid workers from other religious nongovernmental organizations, Catholic Relief Services maintains fairly open hiring policies. In other words, the organization does not recruit its staff on the basis of religious orientation. In conversations with a CRS employee as well as on the CRS website, staff members at home and abroad appear to come from diverse faiths, and no one expressed any concern in not belonging to the Catholic tradition. Yet, it appears that most of the organization is staffed with Catholics. The CRS mission implies that all employees are only required to accept the overarching principles of the organization: "[Catholic Relief Services] is staffed by men and women committed to the Catholic Church's apostolate of helping those in need (CRS, 2004t)."

In line with the Catholic Church, Catholic Relief Services adheres to a strong hierarchical tradition (CRS, 2004h; CRS, 2004k). The bishops leading the U.S. Conference of Catholic Bishops (USCCB) select twelve bishops to sit on the CRS board of directors, and the USCCB president nominates a bishop to serve as the CRS chairman of the board. The 12-member board in turn is charged with appointing the president and chief executive officer. Until the early 1980s,[16] only Catholic clergy comprised upper management, but the number of lay professionals has steadily increased, ultimately becoming the majority of CRS staff. Today, the upper management[17] consists entirely of lay professionals with business backgrounds.

Mirroring this complex organizational structure is a complex decision-making process. Recent conversations with CRS staff suggest that the decision to respond to a disaster with aid, let alone

[16] In 1983, Laurence Pezullo became the first lay executive director of Catholic Relief Services (CRS, 2004h).
[17] The upper management is composed of the president; vice-president, U.S. operations; vice-president, overseas operations; vice-president, fundraising and marketing; vice-president and chief operating officer; and chief financial officer.

sent CRS teams, goes up the hierarchy in a careful and methodical manner and involves numerous meetings among upper staff.

Catholic Relief Services has traditionally pursued a partnership strategy, whereby it empowers local organizations, community groups and local governments as much as possible to provide international humanitarian relief and development assistance (CRS, 2004b). According to one CRS employee, "[CRS] likes keeping a low profile on the ground, and it prefers to give recognition to its partners." In fact, the same employee suggested that in some politically and socially delicate situations, the organization's name is a liability, causing the organization not to disclose its identity in certain Muslim countries. Although Catholic Relief Services does not implement projects directly, it still maintains a close and ongoing relationship with each of the implementing partners. According to the Partnership Guiding Principles (CRS, 2004n), Catholic Relief Services prefers to work in partnership with other Catholic entities because of their shared set of values and principles grounded in the Catholic social teaching. In the absence of reputable Catholic groups, CRS has engaged in partnerships with other religious organizations as well as secular organizations. In Afghanistan, for example, it collaborates with three Muslim organizations.

Organizational Interaction

Catholic Relief Services participates in a number of non-religious international associations, including InterAction,[18] and the Economic and Social Council (ECOSOC) of the United Nations

[18] InterAction is the largest U.S.-based alliance of international development and humanitarian nongovernmental organizations.

(UN). World Vision is also a signatory to The Code of Conduct for the International Committee of the Red Cross (ICRC) and the Sphere Humanitarian Charter.[19]

Cultural Congruence of the Host Countries

Catholic Relief Services does not appear to follow a policy that causes it to work in countries with a significant Catholic population.[20] Nevertheless, approximately 65 percent of the organization's operations (or in 65 of the 94 countries) take place in countries where many Catholics reside (See Appendix 4).

CHRISTIAN CHILDREN'S FUND

Christian Children's Fund does not represent the typical faith-based organization working in international relief and development. Founded by Dr. J. Calvitt Clarke, a Presbyterian minister, in 1938,[21] the organization initially engaged in overtly religious activities, such as teaching religion to young orphans in East Asia. The organization later discontinued these activities, however, in pursuit of more secular services that pertained to the physical well-being and protection of children.

Christian Children's Fund, in spite of its Christian roots and name, has become an international, non-sectarian, nonprofit child welfare organization with hundreds of employees working in over 30 countries around the world. Ministry Watch, an online clearinghouse profiling various

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[19] The Sphere Humanitarian Charter is part of the Sphere Project.

[20] For the purposes of this thesis, a significant Catholic population represents more than ten percent of a country's population.

[21] Christian Children's Fund was founded as China's Children Fund by Dr. J. Calvitt Clarke, a Presbyterian minister, in 1938, to assist orphans of the Sino-Japanese War. The organization changed its name to Christian Children's Fund in 1951 to portray more accurately its international focus (CCF, 2003b; CCF, 2003c).

Christian ministries in the United States, recognizes the secular nature of the organization, stating:

> "[. . .] CCF is not a Christian organization in any meaningful sense of the word. CCF's mission, values and code of ethics are upstanding and humanitarian, but not based upon any Christian doctrine or creed. While Christians can support the kind of work facilitated through CCF, they should not do so under the assumption that CCF has a specifically Christian agenda."

Program documents and interviews with CCF staff confirm the non-spiritual character of the organization, emphasizing in clear terms the organization's respect for the beliefs and culture of its beneficiaries. One CCF regional director explained by email:

> "We do not teach religion, don't offer Bible teaching or study, do not attempt conversions, have no religious component and don't proselytize in any way. We respect the culture and religion of the people we serve. So we work with Hindus, Muslims, Christians, people with no religion, etc., and try to respect their core values . . . without trying to change those values."

The organization, with the exception of its name, therefore appears and acts more like a secular international relief and development organization, and not like a faith-based organization.

Emergency Relief

Christian Children's Fund seeks to improve the lives of children through an assortment of relief and development programs, including basic education, health and sanitation, sustainable livelihoods and micro-finance, early childhood development, nutrition and emergency relief. As the smallest of the six program areas in terms of total financial allocations (See Tables 6 and 7), emergency relief addresses the post-conflict needs of children in three ways. First, the organization sets up and oversees "child-centered spaces," which serve as safe havens for children in emergency situations. These spaces allow children to experience a sense of normalcy

through various health and education services. Second, the organization targets child soldiers, and works to provide them with psychosocial services and education in order to reintegrate them back into the community. Third, the organization makes basic emergency services available, meeting the urgent physical needs to disaster victims and providing them with water and sanitation, health care and shelter.

Recent Activities in Afghanistan

Christian Children's Fund, operating under the name of Child Fund Afghanistan,[22] initiated an emergency response in December 2001 in an effort to assist Afghan children located in the northeastern part of the country. As the first agency in Afghanistan to provide child protection and psychosocial support to children, the organization was initially able to secure "child centered spaces" in four provinces. Later, it expanded its services to include livelihood activities for women and children; community development through water, sanitation and shelter programs; rehabilitation of basic education facilities; youth literacy and vocational training; and reintegration of former child soldiers into family and community structures (Snider and Triplehorn, 2003). The organization gave priority to helping vulnerable community members like women and children. These two groups in particular had borne the greatest burden during the Taliban regime, having little or no access to medical and educational facilities over the years. As part of its commitment to women and children, Christian Children's Fund engaged in the construction and rehabilitation of schools, provided non-formal education to internally displaced children in camps, and offered training courses and small loans to women to begin small enterprises (CCF, 2003d). In the fiscal year 2003, for example, Christian Children's Fund

[22] According to one evaluation report, Christian Children's Fund was conscious of the negative implications of its name when working in Afghanistan. It decided to operate under a different name without any religious affiliation "to avoid misperceptions and possible security concerns (Snider and Triplehorn, 2003)."

channeled over $3 million to its Afghanistan programs, which directly benefited tens of thousands of children, youth and adults (CCF, 2004d; CCF, 2003e; Snider and Triplehorn, 2003). In addition to its own funding, the organization received financial support from United Nations High Commissioner for Refugees (UNCHR) for its work in the camps and United States Agency for International Development (USAID) for its collaborative work[23] on psychosocial care of children (CCF, 2004g; CCF, 2003a).

Organizational Identity: Mission and Goals

Christian Children's Fund does not claim to be a faith-based organization, and its mission and goals reflect this secular approach. In its mission statement, the organization clearly expresses its intent to work with people regardless of creed or religion, and emphasizes its role in promoting and supporting children on an individual, family and community level. The mission states: "Christian Children's Fund creates an environment of hope and respect for needy children of all cultures and beliefs in which they have opportunities to achieve their full potential, and provides practical tools for positive change – to children, families and communities (CCF, 2004f)." Along with its mission, the code of ethics includes explicit language to avoid showing any favoritism toward any particular group: "We demonstrate respect for the integrity, pride, beliefs and culture of the people whom we serve (CCF, 2004f)." CCF is humanitarian in nature, aiming to develop and provide community-based health, education and development projects.

Resources

Christian Children's Fund, in spite of its name, does not rely on large funds to finance its operations but depends on the contributions of individuals, government agencies, as well as

[23] A $2 million grant was awarded to Christian Children's Fund, Save the Children Federation and International Rescue Committee. It marked the first grant in support of children since the fall of the Taliban (CCF, 2003a).

foundations and independent organizations. While no specific data was available to disaggregate its private funding sources, public funding sources were described in detail for several years. Government funding was received in the form of grants and consisted of three major funders: U.S. government, foreign governments and combined government agencies (See Tables 4 and 5). In total, public grants varied between one and seven percent of the organization's total funding (See Figure 3). Bilateral grants made up the largest share of funding, with U.S. grants accounting for one to two percent of the total public funding. Foreign governments came in second, providing a similar amount as the U.S. government in recent years. According to the financial reports, multilateral funding also increased in recent years, representing about one and a half percent of total funding.

TABLE 4. Christian Children's Fund:
Government Funding as a Percentage of Total Revenues, 1999 – 2002

	2002		2001		2000		1999	
	$	%	$	%	$	%	$	%
GOVERNMENT FUNDING								
U.S. Government Grants	3,952,983	2.8	3,436,766	2.4	2,754,237	2.0	2,000,275	1.5
Grants from Other Governments	2,492,763	1.8	2,257,784	1.6	2,931,798	2.2	1,634,295	1.2
Grants from Combined Gov't Agencies (e.g., UNICDEF)	2,279,607	1.6	2,242,755	1.6	431,551	0.3	845,176	0.6
TOTAL GOVERNMENT FUNDING	**10,164,264**	**6.2**	**9,358,140**	**5.6**	**7,104,545**	**4.5**	**5,179,910**	**3.4**
INVESTMENT	22,598,634	15.9	22,598,634	15.9	21,341,962	15.8	22,385,336	16.9
TOTAL RECEIPTS	**142,493,204**	**100**	**142,362,476**	**100**	**135,313,007**	**100**	**132,222,602**	**100**

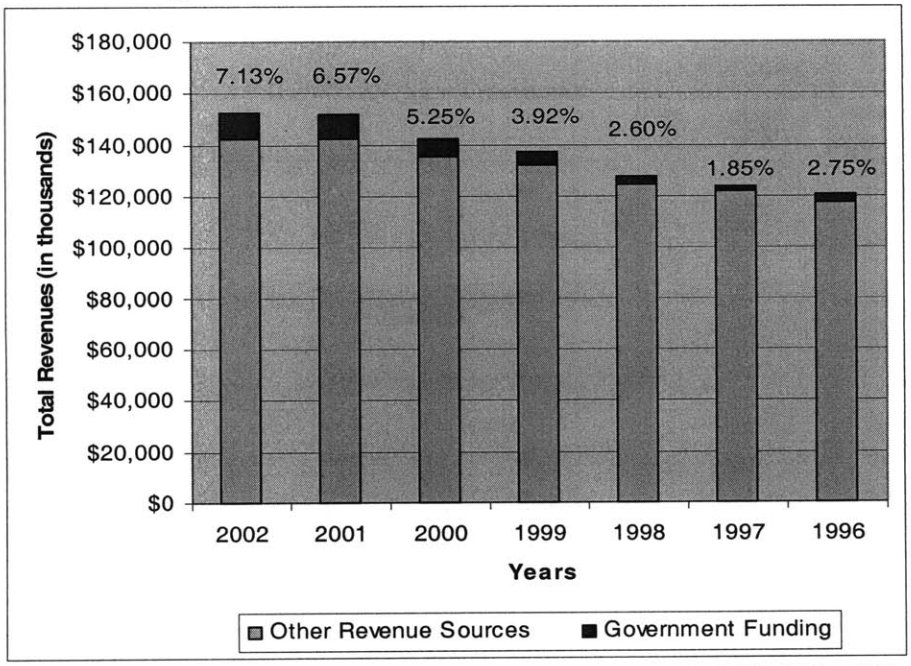
SOURCES: *Christian Children's Fund Annual Reports, 2000, 2001, 2002, 2003; Christian Children's Fund, Inc. Consolidated Financial Statements, 2000, 2001, 2002, 2003; Form 990: Return of Organization Exempt from Income Tax: Christian Children's Fund, 1997, 1998 and 1999*

TABLE 5. Christian Children's Fund: Government Funding as a Percentage of Total Revenues, 1996 – 1998

	1998		1997		1996	
	$	%	$	%	$	%
GOVERNMENT FUNDING						
U.S. Government Grants	1,702,757	1.4	1,388,083	1.1	1,714,088	1.5
Grants from Other Governments	102,780	0.1	244,914	0.2	305,140	0.3
Grants from Combined Gov't Agencies (e.g., UNICDEF)	357,737	0.3	77,976	0.1	331,445	0.3
TOTAL GOVERNMENT FUNDING	**3,232,068**	**1.7**	**2,254,863**	**1.4**	**3,233,277**	**2.0**
INVESTMENT	27,431,499	22.0	26,311,770	21.6	24,101,555	20.5
TOTAL RECEIPTS	**124,458,194**	**100**	**121,856,908**	**100**	**117,399,295**	**100**

SOURCES: *Christian Children's Fund Annual Reports, 2000, 2001, 2002, 2003; Christian Children's Fund, Inc. Consolidated Financial Statements, 2000, 2001, 2002, 2003; Form 990: Return of Organization Exempt From Income Tax: Christian Children's Fund, 1997, 1998 and 1999*

FIGURE 3. Christian Children's Fund: Government Funding as a Percentage of Total Revenues, 1996 – 2002



SOURCES: *Christian Children's Fund Annual Reports, 2000, 2001, 2002, 2003; Christian Children's Fund, Inc. Consolidated Financial Statements, 2000, 2001, 2002, 2003; Form 990: Return of Organization Exempt From Income Tax: Children's Christian Fund, 1997, 1998 and 1999*

TABLE 6. Christian Children's Fund:
Programming Areas as a Percentage of Total Revenues, 2000 – 2002

	2002		2001		2000	
	$	%	$	%	$	%
Basic Education	41,263,708	29.0	41,253,775	29.0	40,958,455	30.3
Health & Sanitation	28,767,904	20.2	28,767,904	20.2	29,442,456	21.8
Sustainable Livelihoods/ Micro-Enterprise	14,555,029	10.2	14,555,029	10.2	9,183,085	6.8
Nutrition	13,824,871	9.7	13,824,871	9.7	15,635,184	11.6
Early Childhood Development	11,850,954	8.3	11,850,954	8.3	10,717,228	7.9
EMERGENCIES	**2,802,575**	**2.0**	**2,802,575**	**2.0**	**2,861,553**	**2.1**
Administration	29,428,163	20.7	29,307,368	20.6	26,515,046	19.6
TOTAL DISBURSEMENTS	**142,493,204**	**100**	**142,362,476**	**100**	**135,313,007**	**100**

SOURCES: *Christian Children's Fund Annual Reports, 2000, 2001, 2002, 2003; Christian Children's Fund, Inc. Consolidated Financial Statements, 2000, 2001, 2002, 2003; Form 990: Return of Organization Exempt From Income Tax: Children's Christian Fund, 1997, 1998, 1999*

TABLE 7. Christian Children's Fund:
Programming Areas as a Percentage of Total Revenues, 1996 – 1999

	1999		1998		1997		1996	
	$	%	$	%	$	%	$	%
Education	45,369,197	34.3	56,227,056	45.2	55,200,141	45.3	53,276,998	45.4
Health	60,559,355	45.8	42,607,635	34.2	42,257,734	34.7	40,685,962	34.7
Administration	26,294,050	19.9	25,623,503	20.6	24,399,033	20.0	23,436,335	20.0
TOTAL DISBURSEMENTS	**132,222,602**	**100**	**124,458,194**	**100**	**121,856,908**	**100**	**117,399,295**	**100**

SOURCES: *Christian Children's Fund Annual Reports, 2000, 2001, 2002, 2003; Christian Children's Fund, Inc. Consolidated Financial Statements, 2000, 2001, 2002, 2003; Form 990: Return of Organization Exempt From Income Tax: Children's Christian Fund, 1997, 1998, 1999*

Hiring Policies and Participants

Christian Children's Fund does not follow a strict hiring policy that favors a particular faith, culture or nationality. CCF employees need not be Christian and its partnering organizations do not have any religious orientation *per se.* In fact, Christian groups such as Ministry Watch express concern over Christian Children's Fund, because of its "willingness to partner with 'traditional healers' in places like South Africa [which] might reinforce false and dangerous beliefs and practices (Ministry Watch, 2004a)."

Program documents do not indicate that the organization recruits its upper management based on their religious orientation. Press releases only highlighted board members professional backgrounds and experiences, as well as their many contributions to community service.

Organizational Interaction

The identity of Christian Children's Fund is reflected in the international organizations with which it does not affiliate as much as those with which it does. It does not belong to any of the religious associations such as American Evangelical Relief and Development Organizations (AERDO)[24] and World Council of Churches. Instead, it is part of InterAction, the U.S. consortium of international humanitarian organizations. It is also a signatory of the ICRC Code of Conduct.

Cultural Congruence of the Host Countries

Christian Children's Fund does not follow a policy that stipulates that it work in countries with a significant Christian population.[25] Of the 30 countries where it operates, 23 (or about 77 percent) have sizeable Christian populations (See Appendix 4).

LUTHERAN WORLD RELIEF

Lutheran World Relief (LWR) has come to play an important role in the provision of overseas relief and development assistance, working on behalf of the Evangelical Lutheran Church in

[24] AERDO is an alliance of evangelical organizations involved in international activities. The alliance requires its members to agree to certain doctrinal and financial standards, and facilitates information sharing on certain emergency crises occurring in such places as Afghanistan and Democratic Republic of Congo.

[25] For the purposes of this thesis, a significant Catholic population represents more than ten percent of a country's population.

America and the Lutheran Church – Missouri Synod and with the support of Wisconsin Evangelical Lutheran Church. Originally created in 1943 to assist Lutheran war refugees in Europe, the faith-based organization has broadened its international presence over the years, providing a broad range of services to people in Eastern Europe, the Middle East, Africa, Asia and Latin America. Rather than focusing assistance on the Lutheran community, it serves the world's marginalized populations based on need and not religion. Lutheran World Relief generally does not implement its own programs but works in partnership with approximately 100 international agencies, indigenous groups and community organizations to help people in some 50 countries meet their needs for food, health care, education and employment (LWR, 2004f). Lutheran World Relief relies largely on financial and material[26] contributions from its American, Canadian and Japanese constituents, as well as grants and donations from the United States government. Through its financial and material support, Lutheran World Relief pursues five major focus areas: alleviating human suffering, human-centered development, peace with justice, communication and education and public policy (LWR, 2004d).

Lutheran World Relief's Response to the Humanitarian Crisis in Afghanistan

Although Lutheran World Relief is not found at the forefront of any erupting crisis, it remains actively committed to assisting victims of humanitarian emergencies. It works primarily through Action by Churches Together (ACT) International, a global alliance of churches and relief agencies, which coordinates humanitarian action in response to natural disasters and complex emergencies (Action by Churches Together International, 2004a). As a founding member of ACT International and the current chair of its governance committee (GuideStar, 2004b; LWR,

[26] Lutheran World Relief contributes tons of donated materials as part of its commitment to its overseas assistance. Materials include quilts, school kits, health kits, sewing kits, sewing fabric, layettes, soap and clothing (LWR, 2004b).

2003e), Lutheran World Relief maintains a prominent position in guiding the alliance's humanitarian activities.

Lutheran World Relief provided leadership and support throughout the recent Afghanistan crisis. Following the American-led invasion[27] of Afghanistan in late 2001, Lutheran World Relief along with four other faith-based organizations[28] issued a public statement urging American organizations working in Afghanistan to comply with humanitarian principles[29] (LWR, 2001b). The five organizations declared:

> "The principles that follow must guide humanitarian assistance to the people of Afghanistan. Adherence to these principles will save lives and relieve suffering among a people at risk from drought, chaos, wars and the approaching winter.
>
> "As faith-based humanitarian organizations in the U.S. responding to the crisis in Afghanistan, we urgently call upon non-governmental and governmental agencies to uphold the three principles below in all humanitarian actions. We also affirm the Code of Conduct for The International Red Cross and Red Crescent Movement and NGOs in Disaster Response Programmes and strongly recommend compliance in this extraordinary crisis. In addition to the Code, the principles draw on lengthy experience in humanitarian service, reflect precepts of U.S. and international law, and address the special challenge that this crisis poses to Christians, Muslims and other people of faith.
>
> "All faith-based organizations have a special calling in this crisis. Extremist religion has fanned the flames of conflict. Now faith-based cooperation is necessary to help repair the damage done and inspire remedies still to come (LSR, 2001c)."

The appeal of the faith-based groups was made to ensure the delivery of "immediate, safe and substantial" humanitarian assistance to the people caught on the front lines as well as those seeking refuge in neighboring countries. Within weeks, Lutheran World Relief redoubled its

[27] The United States, with support from the United Kingdom and the Northern Alliance, invaded Afghanistan in October 2001, as part of its "War on Terrorism."
[28] The American Friends Service Committee, Church World Service, Mennonite Central Committee, Presbyterian Disaster Assistance along with Lutheran World Relief made the public announcement.
[29] The humanitarian principles state that (1) aid should address basic human needs, rather than advance political and military goals; (2) relief agencies should engage in a multilateral response; and (3) humanitarian assistance should not be imperiled by a military campaign.

efforts and increased its financial and material support[30] in the region (LWR, 2001a). Over the course of the next several months, the U.S.-based organization, through its in-country partners,[31] responded to the Afghan crisis with $1.25 million in material aid and cash grants (LWR, 2002). Tens of thousands of Afghans received food, water, shelter, basic household supplies, as well as health and school kits (LWR, 2002).

Organizational Identity: Mission, Vision and Goals

As its name suggests, Lutheran World Relief is a religious organization that aims to provide humanitarian relief overseas. Its vision statement affirms the organization's religious orientation, identifying God as its source of strength and motivation. Its mission makes no mention of religion, but simply declares the organization's commitment to assist the poor and suffering in six specific ways: growing food, improving health, strengthening communities, ending conflict, building livelihoods and helping recover from disasters (LWR, 2004e). The LWR core values define how the organization should conduct itself in its humanitarian work, implying that it should serve as a model of Christ's compassion:

> The Good News of Jesus Christ for all people is that God loves the world and offers new life. Because God loves us first, we are free to love others – including those not like us and not of our faith. When Jesus walked among us, He said that whatever we do for sisters and brothers in need, we do for Him. In His footsteps, the humble teach the proud, the poor lead the rich, and the last shall be first (LWR, 2004e)."

Resources

Lutheran World Relief depends on a variety of funding sources to sustain its humanitarian efforts, although the majority of its funding comes from private contributions (See Tables 8 and

[30] One report (LWR, 2003a) indicated that the increased aid amounted to $519,000.
[31] LWR partnered with Norwegian Church Aid and Hungarian Church Aid in Central Asia (LWR, 2003c; LWR, 2001a).

9). The three American Lutheran churches[32] account for the largest share of private funding, constituting anywhere from almost thirty to over fifty percent of the total annual receipts allocated for LWR's international programming. Individuals and parish contributions also generously support the international work of the religious organization, providing between twenty and twenty-six percent of the total funding. Individual bequests, national fundraising campaigns, and support from other national bodies supply the remainder of the private contributions, with as much as nine percent of the total contributions. Although material donations[33] represent an important part of the organization's international assistance, the financial documents do not identify whether they originate from public or private sources; such donations are therefore excluded from this study. In addition to private contributions, public funding in the form of ocean freight and cash grants remains an important source of revenue for LWR's humanitarian activities. The U.S. government has contributed between 20 and 25 percent of the organization's funding in the last decade, and according to a recent interview with a LWR senior manager, that amount seemed to be growing (See Figure 4). But the senior manager admitted that LWR policy stipulates that the organization should never allow public contributions to exceed forty percent of its total revenues.

[32] The three Lutheran churches include the Evangelical Lutheran Church in America, the Lutheran Church – Missouri Synod and the Wisconsin Evangelical Lutheran Synod.
[33] Material donations are called gifts-in-kind donations.

TABLE 8. Lutheran World Relief: Total Receipts: 1990, 1993 and 2002*

	2003		2002		1993	
	$	%	$	%	$	%
CONTRIBUTIONS						
Evangelical Lutheran Church in America Hunger Appeal	5,096,921	30.0	5,375,769	35.4	4,007,185	29.5
Lutheran Church Missouri Synod World Relief	1,739,600	10.2	2,437,000	16.1	2,056,096	15.1
Individuals and congregations	4,095,282	24.1	3,887,913	25.6	2,654,094	19.5
Wisconsin Evangelical Lutheran Synod	10,000	0.1	20,000	0.1	25,000	0.2
Interfaith Hunger Appeal	N/A	N/A	N/A	N/A	93,000	0.7
Japan Evangelical Lutheran Association	N/A	N/A	10,000	0.1	N/A	N/A
Canadian Lutheran World Relief	25,000	0.2	N/A	N/A	N/A	N/A
Church World Service via CROP	69,544	0.4	105,572	0.7	120,878	0.9
Combined Federal Campaign	461,164	2.7	646,441	4.3	510,260	3.8
Bequests	502,221	3.0	686,126	4.5	395,461	2.9
TOTAL CONTRIBUTIONS	**11,999,732**	**70.5**	**11,730,682**	**86.7**	**9,861,974**	**72.6**
GOVERNMENT FUNDING						
U.S. Government Grants	N/A	N/A	N/A	N/A	N/A	N/A
Ocean Freight	90,000	0.5	119,238	0.8	190,000	1.4
Relief & Other Programs	3,352,689	19.7	2,852,672	18.8	3,252,630	23.9
TOTAL GOVERNMENT FUNDING	**3,442,689**	**20.2**	**2,971,910**	**19.6**	**3,442,630**	**25.3**
INVESTMENT	1,434,382	8.4	482,579	3.2	145,038	1.1
MISCELLANEOUS	134,663	0.8	125,320	0.8	135,096	1.0
TOTAL RECEIPTS	**17,011,466**	**100**	**15,185,171**	**100**	**13,584,738**	**100**

SOURCE: *LWR (Annual Report), 2003, 2002 and 1993* * Excludes Gifts-in-kind

TABLE 9. Lutheran World Relief: Total Disbursements, 1993 and 2002* [a]

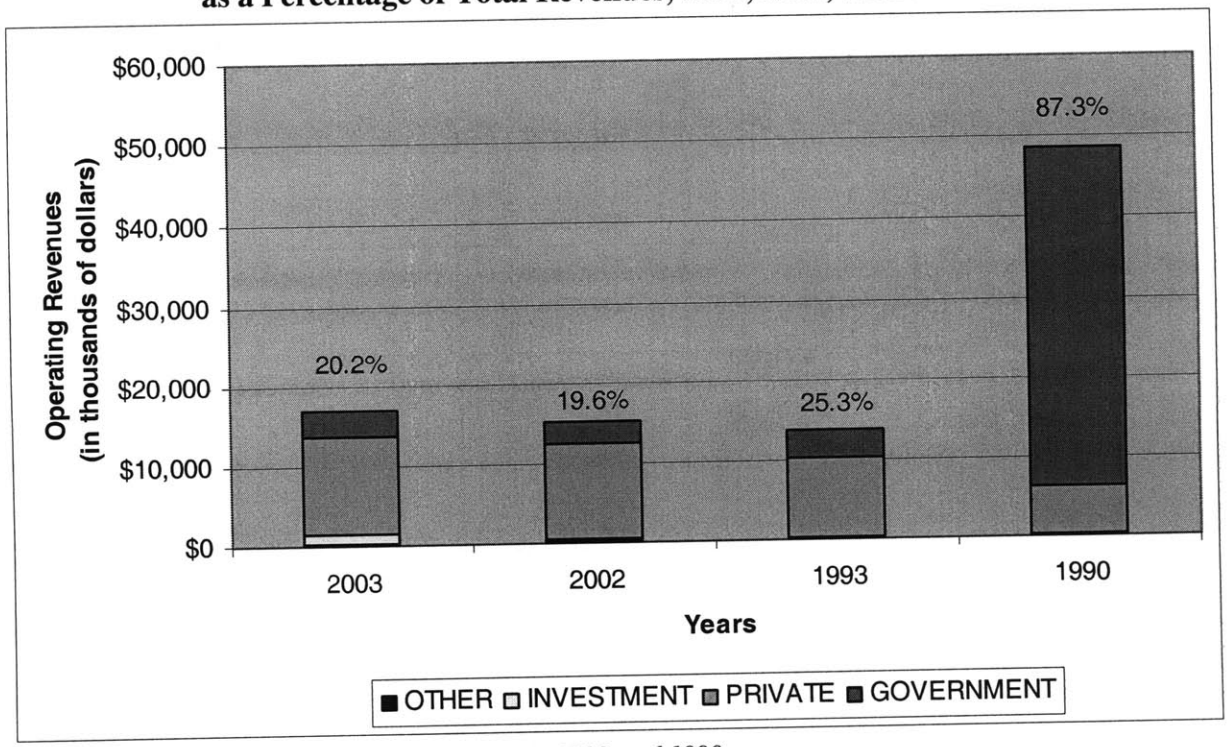
	2003		2002	
	$	%	$	%
Alleviating Human Suffering	7,186,996	59.5	6,852,607	42.5
Human-Centered Development	611,406	5.1	5,581,123	34.6
Peace with Justice	876,342	7.3	719,865	4.5
Communication and Education	1,186,297	9.8	922,097	5.7
Public Policy	320,574	2.7	256,756	1.6
Administration	1,281,633	10.6	1,300,817	8.1
Fund-raising	608,329	5.0	497,893	3.1
TOTAL DISBURSEMENTS	**12,071,577**	**100**	**16,131,158**	**100**

SOURCES: LWR *(Annual Report), 2003, 2002 and 1993*

* Excludes Gifts-in-kind

[a] No data available for 1990

FIGURE 4. Lutheran World Relief: Government Funding as a Percentage of Total Revenues, 1990, 1993, 2002 and 2003



SOURCES: LWR *(Annual Report), 2003, 2002, 1993, and 1990*

Hiring Policies and Participants

Lutheran World Relief does not hire on the basis of religious orientation, LWR staff members stated in recent interviews. Of the 40 employees working at the Baltimore headquarters, a few reportedly come from different faiths, as does some of the staff found in the partnering organizations in the field. However, the atmosphere in the office did have a Christian feel, with morning chapel service held daily for interested employees. Although documents from Lutheran World Relief and ACT International suggest a preference for Christian organizations in its overseas operations, the documents still emphasize the importance of establishing partnerships with long-standing local groups, regardless of their religious background.

Lutheran World Relief is governed by a board of directors charged with setting policy, approving the annual budget, selecting the president, and monitoring the operations and management of the organization (LWR, 2004e). The 13-member board (Ministry Watch, 2004b) consists of only members of the different Lutheran churches and meets fairly regularly to discuss recent developments occurring at home and abroad. However, the partnering organizations seem to be empowered to decide how to assist the local communities. As mentioned earlier, Lutheran World Relief is not an implementing agency, and therefore relies on experienced international institutions, local religious organizations and community groups to carry out its international programming.

Interorganizational Relationships

Lutheran World Relief is a member of several religious alliances, including the World Council of Churches and Action by Churches Together International. Furthermore, the organization is

involved in a number of non-religious international associations, including InterAction,[34] and the Economic and Social Council (ECOSOC) of the United Nations (UN). Lutheran World Relief is also a signatory to The Code of Conduct for the International Committee of the Red Cross (ICRC) and the Sphere Humanitarian Charter.[35]

Cultural Congruence of the Host Countries

Lutheran World Relief does not seem to adhere to a policy stipulating that it work in countries with a significant Christian population.[36] Nevertheless, more than fifty percent of the countries in which it has operations (*i.e.,* 23 out of 44 countries) does not have a significant Christian population (See Appendix 4).

SHELTER FOR LIFE INTERNATIONAL

Shelter for Life International (SFL) represents the small faith-based organization that has gained international attention for its recent work in Afghanistan. The U.S.-based organization provides temporary emergency shelter to local populations living in protracted conflict situations, primarily in the Central Asian region. Shelter for Life International was created in response to the Soviet invasion of Afghanistan in 1979, and focused its energy and resources exclusively on the war-torn country for the following twelve years. In the early 1990s, it expanded its geographic focus to include other war-torn countries in South Asia, the Middle East, Western

[34] InterAction is the largest U.S.-based alliance of international development and humanitarian nongovernmental organizations.
[35] The Sphere Humanitarian Charter is part of the Sphere Project.
[36] For the purposes of this thesis, a significant Catholic population represents more than ten percent of a country's population.

and Southern Africa, the Balkans and Central America.[37] Although it does not explicitly define itself as a humanitarian organization, SFL has a distinctly humanitarian character, serving only the most vulnerable groups such as refugees, internally displaced persons (IDPs) and disaster victims (SLF, 2004a). According to John Weaver, an SFL employee who worked in Afghanistan under the Taliban regime,[38] "[The SFL] vision is to eliminate the need for shelter for every homeless refugee and forced migrant in the world (Weaver, 2002)."

Shelter for Life International maintains an explicit Christian orientation in its international work. SFL's founders were first drawn to work in Afghanistan in order to perform missionary work. "We went there as missionaries, but you can't go to a place with so much suffering without trying to address the people's physical needs (Lowe, 2001)." Instead, they founded the organization[39] as a field-based relief agency with the aim to feed and shelter displaced people (Lowe, 2001). Still identifying itself as an interdenominational organization, the organization has continued to engage directly with Pentecostal, Protestant and Catholic organizations in international relief and development projects. SLF remains clear and upfront about its Christian nature, espousing the mandate to show "God's love through compassionate response to those left homeless by war and natural disaster (SFL, 2004a)." In addition, the organization's current name is based on a Biblical verse.[40] The religious emphasis of the organization was corroborated by several SFL employees, who repeatedly expressed a deep conviction to live and work in accordance to the teachings of the Bible.

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[37] Shelter for Life has served people in need in such countries as Tajikistan, India, Pakistan, Sri Lanka, Iraq, Kosovo, Macedonia, Angola, Burundi, Western Sahara and Honduras.
[38] The Taliban regime dominated most of the country from 1994 to 2001.
[39] The original name of the organization was Shelter Now International.
[40] "To provide the poor wanderer with shelter (Isaiah 58:7)."

Organizational Identity: Mission, Vision and Goals

Christian values underpin the professional culture and the humanitarian spirit of Shelter for Life International. According to one SFL executive, "[The Christian] faith is the modus operandi [of the organization]; it moves you to work in this field." For many SFL employees, faith drives the staff to live and work in desolate and war-ravaged regions of the world and provide humanitarian assistance to people in need. "The strength of faith-based organizations," one employee states, "is their commitment to people. [These organizations] are not [in the field] for the money, but are there for the long term. We want to serve the people." Furthermore, the SFL employee contends that faith represents a palpable advantage in countries like Afghanistan. Religious beliefs serve as a point of connection between the international relief workers and the Afghans, who remain a deeply religious people. The SLF executive argues: "In Muslim countries, religion is part of the people's lives . . . [SFL employees] connect [with the people of Afghanistan] through faith; faith is the common point between us."

While Christian values clearly define the organization and motivate its staff to pursue humanitarian work overseas, the organization does not participate in any religious activities as part of its international work, nor does the organization target any particular religious group in the host countries.[41] With respect to SFL, John Weaver (2002) explains:

> "Relief and development work involves a specific kind of service in the world. Followers of Jesus Christ who are called to relief and development ministries often find themselves in places that are open to their acts of humanitarian assistance but are hostile to their preaching the gospel. Afghanistan, as an officially Muslim nation, does not normally welcome any group whose primary stated purpose is to proclaim Christianity or any other religion. But Christians who are willing to offer service, or who have a particular needed skill, may be permitted to come. However, we must be willing to

[41] According to GuideStar, a national clearinghouse of information on non-profit organizations in the United States, Shelter for Life International works with "refugees and displaced people around the world, regardless of race, religion or country of origin (GuideStar, 2004c)."

> operate under laws that don't permit freedom of speech. Those of us who choose to serve in such settings do so with the conviction that what we can *do* speaks more loudly than what we can *say* (Weaver, 2002; emphasis in the original)."

The non-religious dimension of this religious organization is reflected in its simple mission statement: "restoring people's lives and building community (SLF, 2004a)." With the exception of its mandate found on its web site and its 2002-2003 Fact Sheet, no SFL document contains any hint of a religious affiliation. Nevertheless, GuideStar (2004c), a national nonprofit data repository, describes one of SFL's objectives for 2002 as the following: "Build capacity to respond by deepening existing relationships and forging new links with American churches." Even in its program documents submitted to several Christian donor agencies (SLF, 2003),[42] SFL did not portray itself in a religious manner. A senior executive confirmed the non-spiritual aspect of SFL's overseas activities, stating that the organization had no "hidden agenda" to proselytize people of different faiths. The executive explains: "Having a religious agenda is not sincere. [Shelter for Life International] works with all people, no matter what their religion, ethnicity or politics. We have to be neutral [out in the field], almost naïve."

In 2001, for example, the organization quickly distanced itself from a group of international aid workers who were being held hostage by Taliban officials for having proselytized in Kabul (Associated Press, 2001; Gannett Wisconsin Newspapers, 2001; Vang, 2001). According to SFL employees, the imprisoned workers belonged to an organization using the same name,[43] but were not affiliated with the U.S.-based organization (Gannett Wisconsin Newspapers, 2001). Conscious of the potentially negative repercussions of being associated with such an overtly

[42] These agencies include Christian Reformed World Relief Committee, Convoy of Hope, Habitat for Humanity, Service d'Entraide et de Liaison – France and Operation Blessing International.
[43] At the time, the U.S.-based organization was called Shelter Now International.

religious group, the American organization decided to change its name from Shelter Now International to Shelter for Life International (Gannett Wisconsin Newspapers, 2001). "Although we have a birthright to the name Shelter Now," one executive declares, "we knew we had to do something to set us apart. It was just too confusing to have two organizations with the same name working in Afghanistan at the same time (Gannett Wisconsin Newspapers, 2001)." In a newspaper interview, however, one employee claimed that the Taliban understood the differences between the two groups, and did not threaten to harm the U.S.-based organization (Gannett Wisconsin Newspapers, 2001).

In 2002, Shelter for Life International actively participated in a variety of relief and development projects in Afghanistan, Macedonia, Sri Lanka and Tajikistan. The projects ranged from the distribution of foodstuffs and basic household goods, to road repair, to emergency shelter construction. These services had a positive, direct benefit on approximately one million people and provided about 18,000 improved or new emergency shelters (SLF, 2003).

Resources

Shelter for Life International has experienced enormous financial growth in recent years (See Table 10). In 2002, the organization had an income and operating budget of approximately $8.7 million, with assets valued at about $1.2 million; its profits amounted to $222,646 (IRS, 2003).[44] The 2002 income rose by an order of magnitude of eight from a decade earlier.[45] Its current financial statements also indicated that ninety percent of its overall revenues[46] went toward its program services, and the remaining ten percent accounted for administrative costs (IRS,

[44] Shelter for Life International listed revenues of $8,726,979 and assets of $1, 236,981 in its IRS 990 Form of 2002.
[45] In 1993, IRS documents showed SFL with an income of $920,048 (IRS, 1997a).
[46] Here, revenue is defined as income plus assets.

2003).[47] This breakdown, however, hides many of the expenses covered by the different programs. If one considers the various grants and contributions that paid for the salaries and wages of the organization's large multinational staff,[48] the administrative costs would rise considerably to 33 percent of its total revenues in 2002. Of its revenues claimed in 2001, SFL derived 77 percent from government agencies, 21.9 percent from private agencies and the remaining 1.1 percent from other sources (See Figure 5). Grants and contributions amounted to $6,198,388 and the remaining $2,591, 393 was in the form of in-kind contributions (IRS, 2002). In contrast, just five years earlier in 1997, private donor agencies contributed 84.1 percent of the funding, followed by United Nations agencies at 15.6 percent, and other sources at less than one percent; government agencies did not contribute any funding at that time.[49]

TABLE 10. Shelter for Life International: Operating Revenues, 1996 – 2001 (in thousands)

	2001		2000		1999		1998		1997		1996	
	$	%	$	%	$	%	$	%	$	%	$	%
GOVERNMENT	**6,591**	**77.0**	**2,875**	**67.3**	**862**	**34.1**	**622**	**17.6**	**N/A**	**N/A**	**N/A**	**N/A**
UN AGENCIES	27	0.3	68	1.6	62	2.5	522	14.8	N/A	N/A	58	15.6
PRIVATE AGENCIES	1,878	21.9	1,293	30.3	1,587	62.7	2,389	67.6	955	95.8	312	84.1
OTHER	66	0.8	38	0.9	19	0.8	N/A	N/A	42	4.2	1	0.3
TOTAL RECEIPTS	**8,562**	**100**	**4,274**	**100**	**2,530**	**100**	**3,533**	**100**	**997**	**100**	**371**	**100**

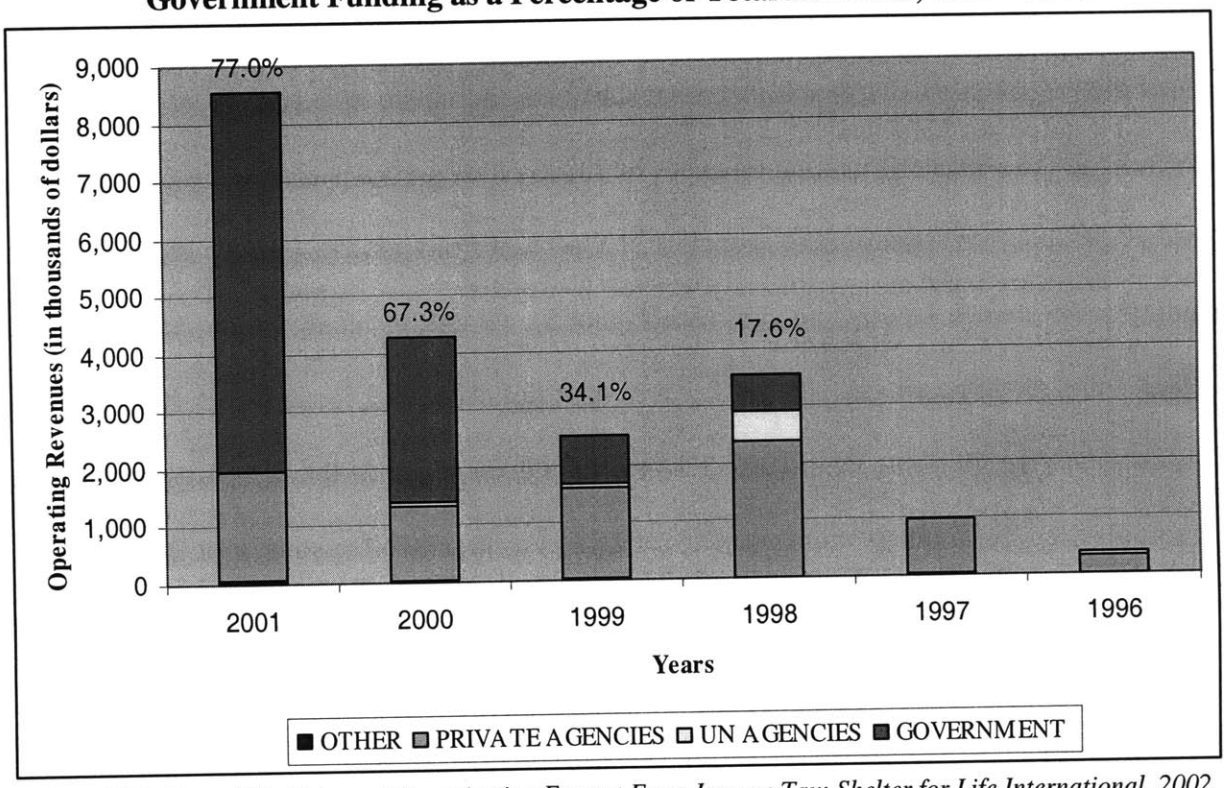
SOURCES: *Form 990: Return of Organization Exempt From Income Tax: Shelter for Life International, 2002, 2001, 2000, 1999, 1998, 1997*

[47] Of the $8,504,333 in revenues it received in 2002, program services amounted to $7,657,004 and management/fundraising costs came to $847,329 (IRS, 2003).

[48] According to GuideStar (2004b), SFL supported between 101 and 500 employees in 2002.

[49] IRS tax documents show that in 1997 private donor agencies provided $312,045; UN agencies, $57,526; and other groups, $1,403 (IRS, 1997a).

FIGURE 5. Shelter for Life International: Government Funding as a Percentage of Total Revenues, 1996 – 2001



SOURCES: *Form 990: Return of Organization Exempt From Income Tax: Shelter for Life International, 2002, 2001, 2000, 1999, 1998, 1997*

Hiring Policies and Participants

Shelter for Life International established its headquarters in Oshkosh, Wisconsin, in 1991, where it became registered as a 501(c) (3) nonprofit organization; before 1991, its office had been based in Peshawar, Pakistan, where it provided relief assistance to the neighboring Afghanistan. In 2002, SFL had more than 100 full-time employees in its domestic and overseas offices, and engaged more than 20 volunteers in various tasks in Oshkosh (GuideStar, 2004c). Program documents, web site listings and staff interviews did not yield any information on the hiring policies of the organization. Based on my visit to the home office and my dealings with the staff, the organization appears to be a tight-knit group, with its staff living in the same small town and worshiping in the same church. The atmosphere of the home office was professional and state-of-the art, with no visible indication of any religious iconography whatsoever.

The organization has a ten-person board of directors, consisting of the president/CEO, vice-president and chairman of the board. The rest of the board includes business leaders and university faculty from all over the United States (IRS, 2003). No information was available on the responsibilities of board members, nor was any information on their background found.

Organizational Interaction

Shelter for Life International does not appear to belong to any religious or development associations. The foundation is not a member of the Sphere Project[50] or does not subscribe to the International Red Cross Code of Conduct. As part of its commitment to Christian principles, however, Shelter for Life International belongs to several Christian consortia such as the Evangelical Free Church of America (EFCA) and the Association of Evangelical Relief and Development Organizations (AERDO).[51] Through its ties to these consortia, SFL has demonstrated its commitment to its moral and religious ideals and affirmed its willingness to do so in its international relief and development activities.

Cultural Congruence of the Host Countries

Shelter for Life International does not adhere to a policy stipulating that it work in countries with a significant Christian population.[52] In fact, of all six organizations, it has the lowest record for cultural congruence, working mostly in countries where there is not a Christian population (See

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[50] The Sphere Project was launched in 1997 by a group of humanitarian NGOs and the Red Cross and Red Crescent movement. Sphere is "based on two core beliefs: first, that all possible steps should be taken to alleviate human suffering arising out of calamity and conflict, and second, that those affected by disaster have a right to life with dignity and therefore a right to assistance (Sphere Project, 2004a)."

[51] AERDO is an alliance of evangelical organizations involved in international activities. The alliance requires its members to agree to certain doctrinal and financial standards, and facilitates information sharing on certain emergency crises occurring in such places as Afghanistan and Democratic Republic of Congo.

[52] For the purposes of this thesis, a significant Catholic population represents more than ten percent of a country's population.

Appendix 4). In other words, in 75 percent of the countries of operation (three out of four countries), there was no significant Christian community.

WORLD VISION U.S.

Having experienced rapid growth and developed broad range of partnerships, World Vision has still remained committed to its evangelical Christian roots. The organization was founded in 1950 by Reverend Bob Pierce, an American evangelist, who felt compelled to act in response to the acute suffering and despair sparked by the Korean War. World Vision initially focused on providing relief assistance to Korean War orphans, and in the ensuing decades grew to become a major international force that addressed a variety of needs, including water and sanitation, health care, education, capacity building, microfinance and economic development (WVI, 2003).

Organizational Identity: Mission, Vision and Goals

In 1980, World Vision underwent reorganization and became World Vision International, a member agency network (WVUS, 2004f). This international network consisted of numerous national agencies,[53] each maintaining financial autonomy to determine its own programming priorities, and having the responsibility to decide on its own fund-raising, donor relations and development education (WVI, 2003). Nevertheless, all national agencies shared a common vision, mission and core values, which closely adhered to evangelical Christian ideals (WVI, 2003). Up until the early 1990s, for instance, the mission reflected the organization's strong commitment to missionary work, emphasizing the need to model Christian values, to bear

[53] In 2003, World Vision International comprised 35 different national agencies with revenues of $200,000 or more, in addition to other smaller national agencies (WVI, 2003).

personal witness to one's faith and to encourage conversion. The 1980 amendment of the Articles of Incorporation stated:

> "The primary, exclusive and only purpose for which this corporation is organized are religious ones (sic.), to wit: To perform the functions of the Christian church including, without limitation, the following functions, to conduct Christian religious and missionary services, to disseminate, teach and preach the Gospel and teachings of Jesus Christ, to encourage and aid the growth, nurture and spread of the Christian religion and to render Christian service, both material and spiritual to the sick, the aged, the homeless and the needy. The recital of these purposes is intended to be exclusive of any and all other purposes, this corporation being formed for such religious purposes only (Ministry Watch, 2004c)."

Although the current mission has lost much of its religious urgency, it still clearly expresses the organization's religious inclination: "To follow our Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the Kingdom of God (WVI, 2004b)." In addition, the core values reaffirm the religious nature of the organization, declaring first and foremost its strong Christian identity: "We acknowledge one God: Father, Son and Holy Spirit. In Jesus the love, mercy and grace of God are made known to us and all people (WVI, 2004b)."

World Vision U.S.

World Vision International is one of the largest international organizations working in humanitarian relief and development assistance. With an income[54] exceeding $1.25 billion[55] in 2003[56] and an international staff of approximately 20,000, World Vision International provides assistance to more than 100 million people in 99 countries (WVI, 2003). World Vision U.S. stands out as the largest single supporter of the more than 35 national agencies, contributing

[54] Income consists of cash and gifts-in-kind (WVI, 2003).
[55] $1,255,355,000.
[56] The fiscal year (FY) begins on 01 October and ends 30 September.

roughly 55 percent of the network's total income in 2003 (WVI, 2003). According to a long-term employee working in upper management, World Vision U.S. holds "the power of the purse" but does not exert its influence over "the priorities and goals of the individual national agencies."

Disaster Relief: The Case of Afghanistan

World Vision U.S. identifies disaster relief as one of its three priorities[57] for its international programming (WVUS, 2004d). Consisting of disaster preparation, rapid response and long-term restoration (WVUS, 2004e), disaster relief allows World Vision to establish an early presence in areas afflicted by war and destruction and to respond rapidly to people in need. World Vision U.S. as part of World Vision International has been actively involved in Afghanistan following the declaration of a category III emergency[58] in late September 2002 (WVI, 2004a; WVI, 2004b). Focusing its efforts on three provinces of the northwest Afghanistan,[59] World Vision maintains field two offices,[60] which, according to one WV employee, have approximately 300 Afghan nationals and 35 expatriates on its payroll. Although World Vision adheres to strict recruitment practices by which it only hires Christians (WVUS, 2004b; WVUS, 2004c), it makes an exception for the local staff, who is entirely of the Muslim faith. The international staff, like the majority of World Vision employees, is Christian. The employees based in Afghanistan target the most vulnerable groups[61] and have concentrated their efforts on relief food distributions, nutrition programs, therapeutic feeding centers, distribution of winter clothing and the rehabilitation of schools and housing (WVI, 2004a). While it has not had a long history in Central Asia, the WV employee suggested in an interview that the organization would be

[57] The three priorities for World Vision U.S. are community development, disaster relief and global issues such as the fight against HIV/AIDS.
[58] A category III emergency confirms the existence of an emergency that is uncontained and spreading, according to the UNEP/OCHA Environmental Unit. Details are found at http://www.reliefweb.int/ochaunep/govern/euag24.htm
[59] Badghis, Ghor and Herat.
[60] The offices are located in Herat and Kabul.
[61] Vulnerable groups include refugees, internally displaced groups, women and children.

engaged in long-term activities in Afghanistan, because of the country's acute poverty and widespread destruction.

Resources

Financial statements,[62] annual reports and interviews with World Vision U.S. staff confirm that the majority of the organization's financial support comes from individual contributions in the form of child sponsorship. The U.S. government and private corporations represent the other two major funding sources (See Tables 11 and 12). Private corporations generally provide gifts-in-kind, such as educational books and Bibles, medical supplies, clothing along with school and office supplies (WVI, 2003), whereas the government provides grants to enhance the humanitarian relief assistance on the ground. In a recent interview, a WV staff member indicated that U.S. government support has been a recent and increasingly important phenomenon. In the aftermath of the Ethiopia famine in the mid-1980s, World Vision U.S. entered a partnership with the American government to expand its humanitarian efforts in the Horn of Africa, and since then the U.S. agency has steadily increased its reliance on government funding, which today accounts for approximately thirty percent of its total budget, or about $150 million (See Figure 6). Asked about the large financial support coming from the U.S. government for providing humanitarian assistance, the WV staff member said that such support was not problematic given its size relative to the private contributions.

[62] World Vision annually files the IRS 990 forms, and provides annual reports by independent auditors on its website.

TABLE 11. World Vision U.S.: Operating Revenues, 2000 – 2003 (in thousands)

	2003		2002		2001		2000	
	$	%	$	%	$	%	$	%
Private Contributions	278,000	40.5	265,300	48.0	243,049	46.3	216,489	46.1
Private Gifts-in-Kind	204,000	29.7	171,800	31.1	154,515	29.4	155,556	33.2
PUBLIC CASH AND FOOD	**198,000**	**28.9**	**110,800**	**20.0**	**124,089**	**23.6**	**90,174**	**19.2**
Other	6,000	0.9	5,100	0.9	3,697	0.7	6,895	1.5%
TOTAL	**686,000**	**100**	**553,000**	**100**	**525,350**	**100**	**469,114**	**100**

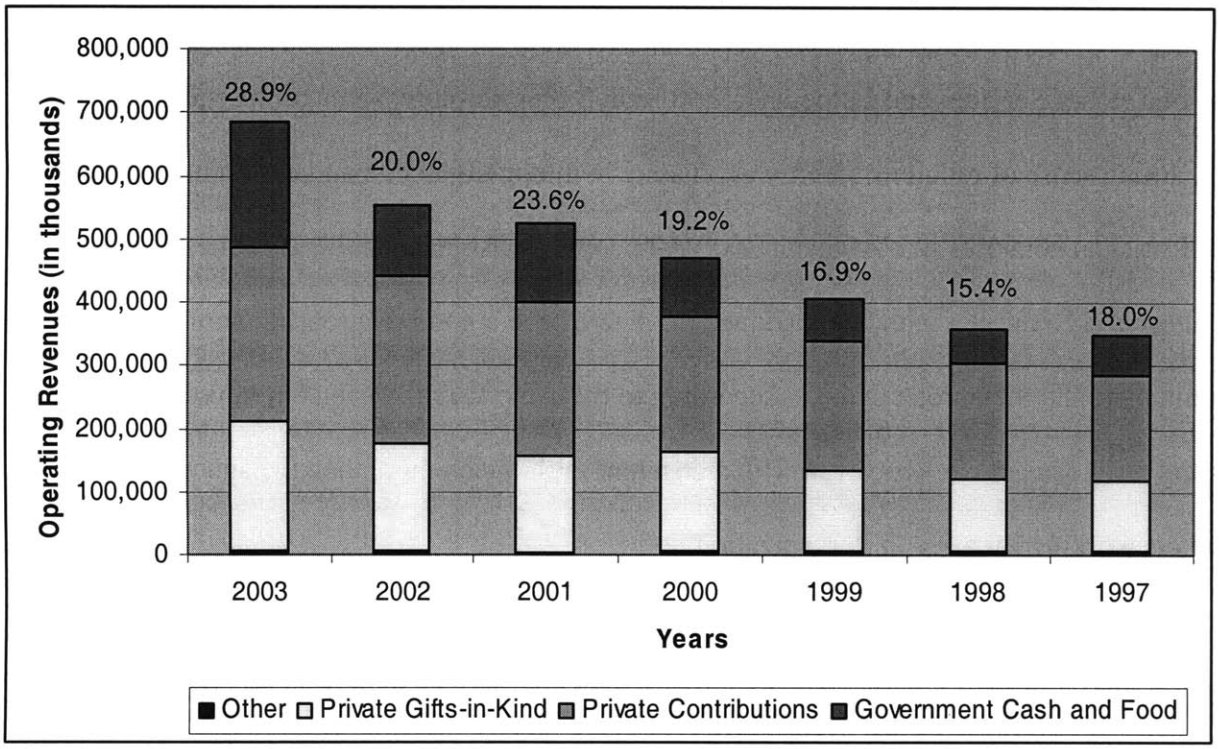
SOURCES: *World Vision United States Annual Reviews, 2003, 2002, 2001 and 2000*

TABLE 12. World Vision U.S.: Operating Revenues, 1997 – 1999 (in thousands)

	1999		1998		1997	
	$	%	$	%	$	%
Private Contributions	203,305	49.9	180,329	50.3	168,837	48.5
Private Gifts-in-Kind	128,144	31.5	116,876	32.6	110,740	31.8
PUBLIC CASH AND FOOD	**69,038**	**16.9**	**55,130**	**15.4**	**62,584**	**18.0**
Other	6,884	1.7	6,016	1.7	6,196	1.8
TOTAL	**407,371**	**100**	**358,351**	**100**	**348,357**	**100**

SOURCES: *World Vision United States Annual Reviews, 1999, 1998 and 1997*

FIGURE 6: World Vision U.S.: Government / Public Funding as a Percentage of Total Revenue, 1997 – 2003 (in thousands)



SOURCES: *World Vision United States Annual Reviews, 2003, 2002, 2001, 2000, 1999, 1998, 1997*

Hiring Policies and Participants

World Vision makes no effort to conceal its hiring policies, which select only Christians. The employment section of its website confirms what employees openly declare: "World Vision (US) has diverse opportunities for qualified and *committed Christian* [emphasis not added] professionals who are willing to share the life, light, and hope of Christ (WVUS, 2004b)." The employment section explains that applicants have to "demonstrate their *Christian commitment* [emphasis not added] in an interview through (1) discussions about their spiritual journey and relationship with Jesus Christ, (2) understanding of Christian principles, and (3) understanding and acceptance of *World Vision's Statement of Faith and/or The Apostles' Creed* [emphasis not added] (WVUS, 2004b)."

In recent conversations, a World Vision staff member regards such strict hiring practices as a distinctive feature separating their organization from other faith-based organizations such as Catholic Relief Services and Lutheran World Relief. Furthermore, some of the staff perceives their strong sense of religious identity as an asset in international humanitarian relief in many non-Christian countries like Afghanistan. "All people [in Afghanistan]," says one employee in an interview, "exhibit a faith and so do we [. . .] We have a good relationship with the [local] community, and they protect you." According to the same World Vision employee, Afghans respect religious aid workers, even with a different faith, much more than the agnostic aid workers working for a secular organization.

The liability of overt religious affiliation, however, seems to originate from the donor community. Several USAID officials hinted that the donor agency was often loath to collaborate with World Vision on international relief projects, because of its strong religious emphasis. Indeed, one USAID official expressed concern and confusion about the organization's hiring practices, stating "World Vision even provides a link to a [federal] regulation that, at a glance, would seem to allow this practice [of hiring only Christians], but if you look more closely, I doubt this is really legal – but who would challenge it." Later, the USAID employee confirmed USAID policy: "We do not allow our partners to mix their missionary work with OFDA-funded programs."

World Vision International and its national affiliates are governed by an international board. Composed of 24 board members from 19 different nationalities, the board is charged with (1) appointing World Vision International senior officers, (2) approving strategic plans and budgets

and (3) determining international policy (WVI, 2004b). Like the international organization, World Vision U.S. has a board of directors, which makes decisions regarding budget allocations, policy procedure and organizational strategies. According to one World Vision senior manager, the national board of directors was primarily composed of church pastors until recent years. In 1998, World Vision recruited Richard Stearns, an experienced business leader and former CEO and president of Lennox, Inc. Under his leadership, the organization adopted a business management style, and its organizational culture became much more professionalized, with more and more board members coming from the private sector. Stearns hired such business professionals as John Reid, who had participated in CARE's earlier transformation (Lindenburg, 2001). With experienced business professionals, the professional environment experienced major changes and the organization's total revenue increased by over fifty percent in five years (WVUSA, 2001a).

Organizational Interaction

World Vision relies on partnerships for the bulk of its financial support and human resource mobilization. World Vision collaborates with 20,500 U.S. churches for both its activities at home and abroad, and works with local Christian organizations in the host country, if they exist. World Vision is a member of numerous religious associations, such as the Association of Evangelical Relief and Development Organizations (AERDO)[63] and the World Council of Churches (WCC). In addition to its ties to religious alliances, World Vision also participates in a number of non-religious international associations, including InterAction,[64] and the Economic

[63] AERDO is an alliance of evangelical organizations involved in international activities. The alliance requires its members to agree to certain doctrinal and financial standards, and facilitates information sharing on certain emergency crises occurring in such places as Afghanistan and Democratic Republic of Congo.

[64] InterAction is the largest U.S.-based alliance of international development and humanitarian nongovernmental organizations.

and Social Council (ECOSOC) of the United Nations (UN). World Vision is also a signatory to The Code of Conduct for the International Committee of the Red Cross (ICRC) and the Sphere Humanitarian Charter,[65] and has endorsed the UN Declaration of Human Rights.

Cultural Congruence of the Host Countries

World Vision U.S. does not appear to have a policy stipulating that it work in countries with a significant Christian population.[66] Currently, the majority of the countries in which it operates has a significant Christian population (See Appendix 4). In other words, of the 99 countries where it works, 65 have a Christian community of more than ten percent.

CONCLUSIONS

This chapter used six criteria to describe the organizational nature and operational characteristics that exist between the six religious organizations. This chapter found that despite their common ties to religion, the six organizations varied greatly in terms of their organizational structure, management philosophy and range of products and services. In an effort to highlight the different features between the six organizations, a continuum was used for each of the six characteristics (self-identity; hiring policies and participants; resources; mission, vision and goals; organizational interaction and cultural congruence with host countries) and the findings are presented below.

[65] The Sphere Humanitarian Charter is part of the Sphere Project.
[66] For the purposes of this thesis, a significant Catholic population represents more than ten percent of a country's population.

Self Identity

The six organizations showed some variation in terms of how they identify themselves. Three organizations sit at the right-hand side of the continuum, as their names make reference to a particular faith (*e.g.,* Christian Children's Fund) or to a division found within a particular faith (*e.g.,* Catholic Relief Services and Lutheran World Relief). At the other end of the continuum stand Shelter for Life International and World Vision U.S., whose names do not use religious terminology. In the middle of the continuum lies Aga Khan Foundation U.S.A. While its name does not explicitly declare an association to a particular religion, it does refer to the spiritual leader of a particular faith.[67]

TABLE 13. Continuum of Religious NGOs: Self Identity

		CRITERION 1		
		SELF IDENTITY		
ORGANIZATIONS		No Religious Reference	Moderate	Religious Reference
	Aga Khan Foundation U.S.A.		X	
	Catholic Relief Services			X
	Christian Children's Fund			X
	Lutheran World Relief			X
	Shelter for Life International	X		
	World Vision U.S.	X		

Hiring Policies and Participants

[67] His Highness the Aga Khan is the 49th Imam, or spiritual leader, of the Ismaili sect of Shi'a Muslims.

Understanding the religious background of staff members helped explain the religiousness of an organization. For the purposes of this thesis, an organization's hiring policies were examined in order to shed light on the religious background of its employees. Of the six organizations, only World Vision U.S. maintains strict hiring practices, whereby it recruits people from the Christian faith. World Vision U.S. openly admitted to this practice both in interviews and on in organizational documents, declaring that a statement of faith is an important requirement for employment. Although Shelter for Life International did not produce any documentation explicitly describing such a practice, interviews with staff indicated that its U.S. work force comes from the same religious background, which suggested that its hiring policy, at least informally, is to have Christian employees. Nevertheless, its Afghanistan offices are said to be staffed by locals who were all Muslim.

Further to the left on the scale stand Catholic Relief Services and Lutheran World Relief, both of which do not have any hiring policy requiring its employees to come from a particular religious tradition. LWR staff indicated in one interview that faith does not influence the organization's hiring process, and that several of its employees come from other faiths. Similarly, program documents and an interview revealed that Catholic Relief Services does not follow a restrictive hiring policy. In addition to the U.S. employees, the staff of international partner organizations does not necessarily have to be Christian, according to program documents and interviews at both organizations. Still, both Lutheran World Relief and Catholic Relief Services explicitly state a preference for collaborations with Christian organizations in their program documents, which is why they are not found further to the left on the scale. To further support the

employees' claims, aid workers at other (religious and secular) organizations refer specifically to the open hiring practices of these two faith-based organizations.

At the very left on the scale are Aga Khan Foundation U.S.A. and Christian Children's Fund. Their program documents indicate several times an open hiring policy both at headquarters and in field offices. In several speeches, for example, His Highness the Aga Khan stressed the importance of religious plurality within the international organization. Similarly, a senior manager speaking on behalf of Christian Children's Fund emphasized in several emails that the organization adheres to a non-sectarian approach in all of its activities and that the organization does not consider itself a "religious organization."

TABLE 14. Continuum of Religious NGOs: Hiring Practices/Participants

		CRITERION 2		
		HIRING PRACTICES / PARTICIPANTS		
ORGANIZATIONS		Diversity of Beliefs & Faiths No Formal Hiring Policy	Most Employees Share Same Faith No Formal Hiring Policy but Expressed Preference for Faith	Almost All or All Employees Hold Same Faith Explicit Hiring Practices for Particular Faith
	Aga Khan Foundation U.S.A.	X		
	Catholic Relief Services		X	
	Christian Children's Fund	X		
	Lutheran World Relief		X	
	Shelter for Life International		X	
	World Vision U.S.			X

The composition of an organization's board reflects its religious attitudes and beliefs. Three of the organizations – *i.e.,* Catholic Relief Services, Lutheran World Relief and World Vision U.S. – are found on the far right of the scale, since they all stipulate that their respective board members come from a specific Christian tradition. The CRS board consists only of bishops from the U.S. Conference of Catholic Bishops; LWR board members are drawn exclusively from two Lutheran communities, either the Evangelical Lutheran Church of America or the Lutheran Church – Missouri Synod; and World Vision U.S. board comes from a Protestant tradition. Aga Khan Foundation U.S.A. and Christian Children's Fund lie on the other end of the scale, as their board membership does not have to adhere to a particular faith or religious tradition.

TABLE 15. Continuum of Religious NGOs: Board Structure

		CRITERION 2 (Cont.)	
		BOARD STRUCTURE	
ORGANIZATIONS		Board Comes From Variety Of Religious Backgrounds	Board Comes From One Religious Background
	Aga Khan Foundation U.S.A.	X	
	Catholic Relief Services		X
	Christian Children's Fund	X	
	Lutheran World Relief		X
	Shelter for Life International		
	World Vision U.S.		X

Resources

Funding sources seemed to influence how religious or secular an organization is. Among the six organizations, funding patterns vary widely. For the purposes of this thesis, funding comes from public and private sources. Public funding is in the form of direct government grants, ocean

freight costs, as well as donated agricultural products and other commodities. As mentioned earlier, private funding is derived from either religious or non-religious sources. In the case of Catholic Relief Services, Lutheran World Relief, Shelter for Life International and World Vision U.S., program documents and IRS records suggest that much of the private funding comes from religious sources, including individuals, congregations and religious associations. No information was available for Aga Khan Foundation U.S.A. and Christian Children's Fund. According to IRS tax statements and annual reports, private funding accounts for the majority of income for Aga Khan Foundation U.S.A., Christian Children's Relief and World Vision U.S. But since the sources of funding could not be identified for the first two organizations, they are not shown. For World Vision U.S., the funding arrangement signals that it could maintain a high degree of independence from the government and can therefore decide its policies as it sees fit. One staff member confirmed this assertion in an interview, indicating that the high level of private funding allows the organization to keep its strong religious flavor. Further to the left on the scale is Lutheran World Relief. This organization obtains the majority of its funding from private sources, but still receives a substantial amount – anywhere between twenty and thirty percent – from the U.S. government. Aga Khan Foundation U.S.A. stands out as an anomaly, as its U.S. office focuses primarily on maintaining and developing relations with the donor community. Between 45 percent (1999) and sixty percent (2002) of its total revenues comes from government sources. Catholic Relief Services and Shelter for Life International are found at the far left of the index, which indicates that they do not receive much money from private sources. In other words, both organizations show an increasing dependence on government funding for their overseas programming. According to the most recent tax data, for example, Shelter for Life International (2001) and Catholic Relief Services (2003) both received roughly

eighty percent of their funding from the U.S. government. In contrast, Christian Children's Fund obtained only a small amount (approximately seven percent) from the government.

TABLE 16. Continuum of Religious NGOs: Resources / Private Funding

		CRITERION 3	
		RESOURCES: PRIVATE FUNDING	
ORGANIZATIONS		Almost No or No Contribution Comes From Private Funders	Largest Source of Contributions Comes From Private Donors, Including Individuals & Congregations
	Aga Khan Foundation U.S.A.		
	Catholic Relief Services	X	
	Christian Children's Fund		
	Lutheran World Relief		X
	Shelter for Life International	X	
	World Vision U.S.		X

TABLE 17. Continuum of Religious NGOs: Resources / U.S. Government Funding

		CRITERION 3 (Cont.)	
		RESOURCES: U.S. GOVERNMENT FUNDING	
ORGANIZATIONS		Almost No or No Contribution Comes From From U.S. Government	Largest Source of Contributions Comes U.S. Government
	Aga Khan Foundation U.S.A. *		X
	Catholic Relief Services		X
	Christian Children's Fund	X	

	Lutheran World Relief	**X**
	Shelter for Life International	**X**
	World Vision U.S.	**X**

Organizational Identity: Mission, Vision and Goals

When an organization's mission, vision and goals refer to a particular faith or a set of religious ideals, the organization evokes a strong sense of religious commitment and spiritual connection. In other words, specific religious references send a clear and direct message to the staff and donors as well as the general public that the organization defines itself in religious terms. Catholic Relief Services, Lutheran World Relief, Shelter for Life International and World Vision U.S. are situated on the far right of the scale, since they all make direct references to God or a religious tradition in their mission, vision and goals. In contrast, Aga Khan Foundation and Christian Children's Fund use no religious language whatsoever in their organizational statements and emphasize either pluralism (Aga Khan Foundation U.S.A.) or a non-secular nature (Christian Children's Fund). Both organizations are therefore found on the left side of the spectrum.

TABLE 18. Continuum of Religious NGOs: Organizational Identity

		CRITERION 4	
		ORGANIZATIONAL IDENTITY MISSION, VISION & GOALS	
ORGANIZATIONS		**Mission Statement, Vision Statement and/or Core Goals Are Neutral and Do Not Identify Religious Motivation**	**Mission Statement, Vision Statement and/or Core Goals Express Strong Religious Motivation**
	Aga Khan Foundation U.S.A.	**X**	
	Catholic Relief Services		**X**

	Christian Children's Fund	X
	Lutheran World Relief	X
	Shelter for Life International	X
	World Vision U.S.	X

Organizational Interaction

Among the six organizations, Shelter for Life International is found at the far right of the scale. It is the only organization that does not belong to secular humanitarian relief associations like InterAction, nor does it specify that it adhered to humanitarian principles or an international code of conduct in its program documents. The organization holds membership, however, in certain religious groups, such as the Association of Evangelical Relief and Development Organizations (AERDO).[68] The other five organizations lie on the left side of the scale, since their programs documents indicate that they (1) maintain relations with other relief and development organizations through membership in various networks, and (2) comply with international standards for humanitarian action.

TABLE 19. Continuum of Religious NGOs: Organizational Interaction

		CRITERION 5	
		ORGANIZATIONAL INTERACTION	
ORGANIZATIONS		Interacts with a Variety of Secular Associations / Networks at Home or in Field	Interactions with few, if any, Secular Associations / Networks at Home or in Field
	Aga Khan Foundation U.S.A.	X	
	Catholic Relief Services	X	

[68] AERDO is an alliance of evangelical organizations involved in international activities. The alliance requires its members to agree to certain doctrinal and financial standards, and facilitates information sharing on certain emergency crises occurring in such places as Afghanistan and Democratic Republic of Congo.

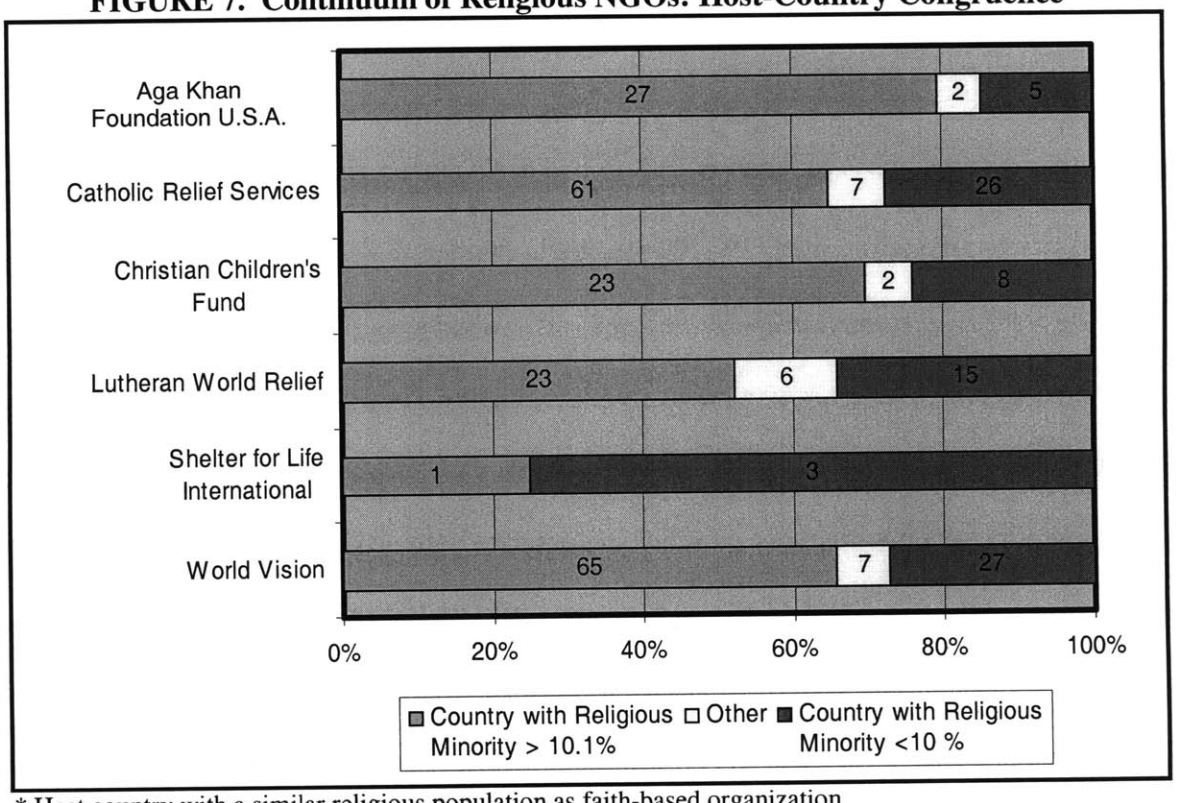
	Christian Children's Fund	**X**	
	Lutheran World Relief	**X**	
	Shelter for Life International		**X**
	World Vision U.S.	**X**	

Cultural Congruence with Host Countries

The degree to which the six religious organizations carry out international operations in culturally appropriate host countries shows some variations (See Appendix 4). Of the six religious organizations, the Aga Khan Foundation U.S.A. appears the most sensitive to a host country's religious diversity. In approximately eighty percent of the countries where it works, there is at least a small Muslim population.[69] Yet, those countries with an insignificant Muslim population – the United States, Canada, the United Kingdom, Switzerland, Spain and Portugal – are all relatively tolerant of religious differences. Christian Children's Fund comes in a close second, maintaining an international presence in countries with a sizable Christian population seventy percent of the time. World Vision U.S. and Catholic Relief Services followed by Lutheran World Relief have a slightly smaller percentage of countries where a fairly large Christian population lives. At the far end of the scale is Shelter for Life International, which seems to generally disregard religious traditions of the local population. In 75 percent of the cases, it operates in areas lacking a sizable Christian population.

[69] For the purposes of this thesis, a host country is defined as culturally congruent when more than ten percent of its total population comes from the same religious tradition as the international religious organization.

FIGURE 7. Continuum of Religious NGOs: Host-Country Congruence*



* Host country with a similar religious population as faith-based organization

TABLE 20. Continuum of Religious NGOs: Host-Country Congruence

		CRITERION 6		
		HOST-COUNTRY CONGRUIT		
ORGANIZATIONS		Many Countries	Some Countries	Few Countries
	Aga Khan Foundation U.S.A.	X		
	Catholic Relief Services		X	

	Christian Children's Fund	X
	Lutheran World Relief	X
	Shelter for Life International	X
	World Vision U.S.	X

TABLE 21. Continuum of Religious NGOs: Criteria 1 – 3

		CRITERIA				
		(1) Self Identity	(2a) Participants	(2b) Board Structure	(3a) Resources: Private Funding	(3b) Resources: Gov't Funding
ORGANIZATIONS	Aga Khan Foundation U.S.A.	X	X	X	N/A	X
	Catholic Relief Services	X	X	X	X	X
	Christian Children's Fund	X	X	X	N/A	X
	Lutheran World Relief	X	X	X	X	X
	Shelter for Life International	X	X	N/A	X	X
	World Vision U.S.	X	X	X	X	X

TABLE 22. Continuum of Religious NGOs: Criteria 4 – 6

		CRITERIA (cont.)		
		(4) Mission, Vision, & Goals	(5) Organizational Interaction	(6) Cultural Congruence
ORGANIZATIONS	Aga Khan Foundation U.S.A.	X	X	X
	Catholic Relief Services	X	X	X

	Christian Children's Fund	X	X	X
	Lutheran World Relief	X	X	X
	Shelter for Life International	X	X	X
	World Vision U.S.	X	X	X

Chapter 5

CONCLUSIONS

Just as the English expression states that you cannot judge a book by its cover, the equivalent French expression says that a monk cannot be judged by his clothes.[1] After reviewing six U.S.-based religious organizations involved in international relief and development, this thesis concludes that these organizations do not fit one organizational profile or subscribe to one set of religious principles. On the contrary, this thesis shows that these six U.S.-based religious organizations exhibit significant differences across a number of domains. Each organization maintains a distinct organizational identity, which is manifested specifically in its organizational structure, management style, employee composition, funding patterns as well as the delivery of products and services. Despite their organizational differences, all six faith-based organizations provide a set of clearly secular products and services to people caught in humanitarian emergencies, although one organization seems to continue Bible distribution as part of its international work.

This thesis began by raising four questions about the roles and responsibilities of faith-based organizations. Based on my review of the six U.S.-based religious organizations, each seems to reconcile its religious identity with the secular demands by providing a set of secular products and services. Despite this secular humanitarian focus, four of these organizations maintain a distinctly religious orientation, while the two other organizations resemble secular organizations both in word and in deed. To complicate matters, the majority of the organizations examined

[1] The French expression is *"L'habit ne fait pas le moine."*

perceive their humanitarian activities as part of their *raison d'etre* as religious organizations. As one employee of Shelter for Life International stated in an interview: "[The Christian] faith is the *modus operandi* [of the organization]; it moves you to work in [the field of international relief and development]." As for the ICRC's humanitarian principles, the organizations all expressed some recognition of the importance of neutrality, impartiality and independence, but not the extent to which it drives other humanitarian organizations like Médecins Sans Frontières (Doctors Without Borders) or OXFAM.

The findings seem to suggest that the six faith-based organizations can be divided into two broad categories. For Catholic Relief Services, Lutheran World Relief, Shelter for Life International and World Vision U.S., religion remains a potent force that defines many aspects of their organizational identity. It motivates their board and staff members at headquarters to pursue international relief and development work; it compels their American constituency to provide financial and material support; it shapes how they work in partnership with other organizations both at home and overseas; and it affects the nature of the products and services that they offer. In contrast, Aga Khan Foundation U.S.A. and Christian Children's Relief perceive religion much differently. Although religion might have originally compelled the founders to establish an international relief and development organization, it hardly influences their international operations today. In other words, these two organizations appear and act more like secular relief and development organizations, having no explicit religious connection other than in name.

Regardless of the importance of religion, all six organizations clearly play an important role in field of international relief and development. They operate in hundreds of countries across the

world, supporting a broad array of programs. Both locally and internationally, these organizations have earned recognition for the quality of their products and services, the dedication of their staff, their connection with the local community, and the longevity of their programs. All these organizations, whatever their religious motivation, provide products and services that are not religious in nature and that do not target a particular group based on its religious background. Furthermore, these faith-based organizations do not fully live up to my initial assumptions, nor are they accurately portrayed by some of my professors' caricatures. In fact, as recent history shows, some of the secular international relief and development organizations like OXFAM and CARE have religious roots. Still, their work, like that of any nongovernmental organization, should continue to be examined with some caution and concern. Religious organizations should therefore be recognized more for their important contributions to the field of international relief and development, and at the same time be held to account for any underlying spiritual motivation that may distort or detract from the primary objective of meeting the needs of the local population.

Future Research

This thesis examines in detail the important role that specific U.S.-based religious organizations play in international relief and development, and just scratches the surface of a large and complex set of organizations. Additional qualitative and quantitative research is necessary to identify the direct and indirect effects that religious organizations have on the target populations, as well as the relief and development community. With more time and greater financial resources, surveys of the beneficiaries could be carried out, interviews could be conducted with other relief and development organizations in the field and internal documentation could be obtained from organizations' archives.

Further research would also address many of the questions left unanswered in this thesis. Some questions might look at the wider trends in the field of relief and development: How do religious relief and development organizations operate in different geographical contexts? To what extent does the political, economic and cultural climate influence the work of religious organizations? Other questions might focus more specifically on how faith-based organizations have evolved over time: Do certain internal characteristics of religious organizations (*i.e.,* religious affiliation, organizational hierarchy, religious constituency and religious leadership) restrict or spur growth and how do these characteristics affect an organization's products and services overseas? Other questions might examine the internal and external perceptions of religious organizations: Is there a difference in how religious organizations perceive themselves both as individual entities and as a collective group?

Policy Implications

From a policy perspective, the findings raise questions about the very nature of the Offices of Faith-Based and Community Initiatives (OFBCI) operating within several federal departments. On the one hand, this study argues that faith-based organizations cannot be accurately portrayed when grouped together simply as religious organizations. On the other hand, the motivation behind the opening of OFBCI seems to be just trying to promote solely the religious dimension of certain nongovernmental organizations. The efforts and activities of OFBCI should be examined, given the significance of its potential impact on the funding and direction of international development and relief efforts. Further research may help bring to light whether faith-based organizations exhibit a comparative advantage and need to be singled out for their products and services in the field of international relief and development.

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Appendix 1

BACKGROUND OF AFGHANISTAN

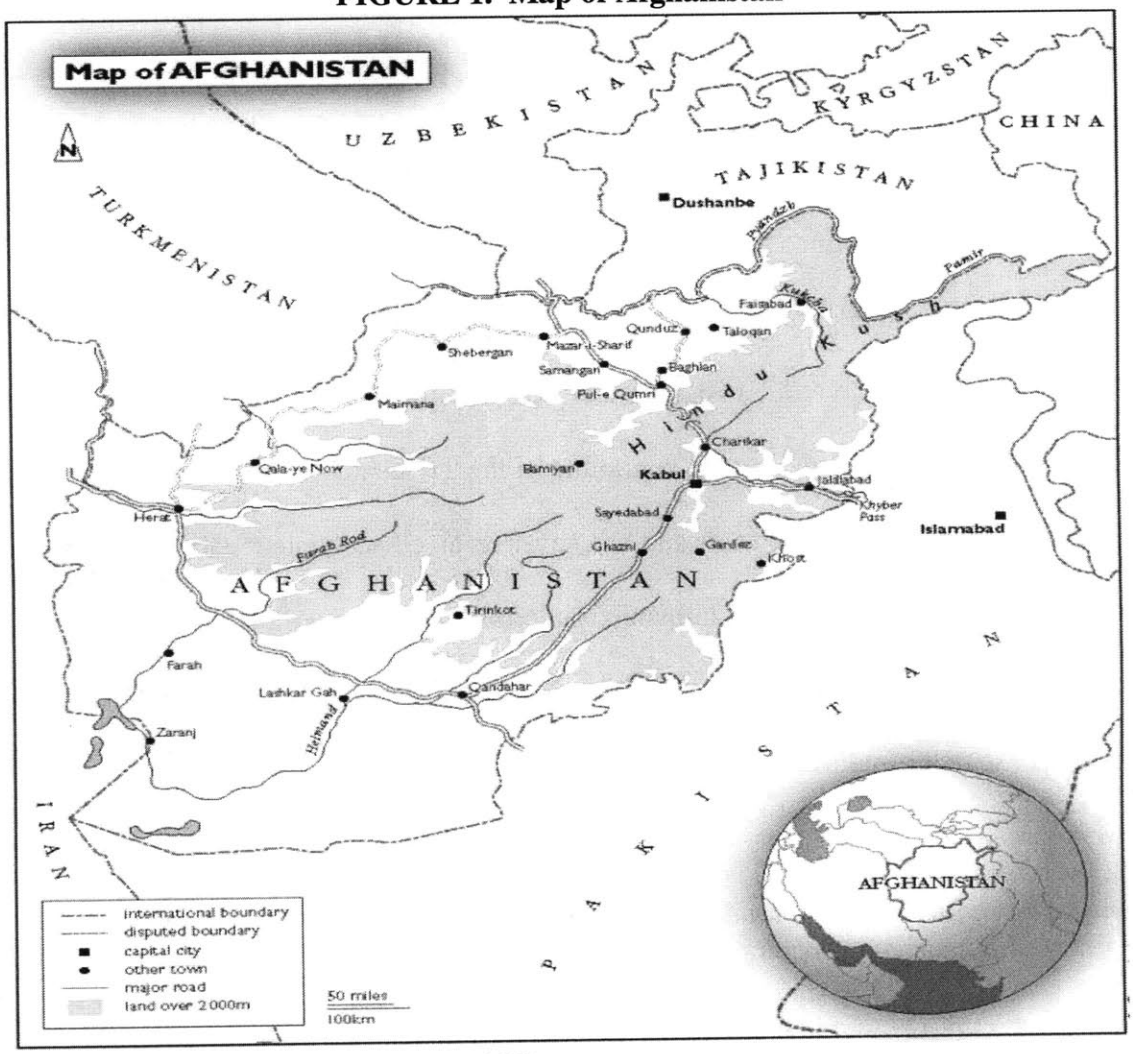
Afghanistan has suffered from a turbulent history, marred by political unrest, economic instability, environmental degradation and social conflict. Following almost a quarter century of war, Soviet occupation[1] and radical Islamist[2] control, along with a series of devastating natural disasters, the country lies in ruins at the beginning of the 21st century. Physical infrastructure sustained heavy damage over the years and has never received adequate repairs. The political administration collapsed. Protracted humanitarian crises combined with successive natural emergencies had a deleterious effect on the Afghan population, forcing millions of people to flee their homes in search of political and economic refuge.

Extreme Geographic Contrasts and Strategic Regional Importance

The country of Afghanistan encompasses 652,000 square kilometers[3] (approximately the size of Texas) and contains a wide variety of geographic features (See Figure 1). Known as "the roof of the world (McCauley, 2002; and Magnus *et al,* 2002)," the country lies at between 700 and 3,000 meters above sea level, and is surrounded by some of the highest mountain ranges in the world. As such, only 12 percent of its total area is devoted to animal husbandry and farming (Magnus *et al,* 2002; UNEP, 2003).

[1] The Soviet occupation began when the U.S.S.R. deployed 30,000 troops into the country in 1979, and ended with the withdrawal of the troops in 1989 (Gohari, 2000; and InterAction, 2002).
[2] The Taliban regime dominated most of the country from 1994 to 2001.
[3] 245,000 square miles.

FIGURE 1. Map of Afghanistan



SOURCE: International Policy Institute, 2002.

The Hindu Kush range bisects the country, creating three distinct geographic regions: the northern plains, the central highlands, and the south-western plateau (McCauley, 2002; Magnus *et al,* 2002). With fertile land and slowly rising foothills, the northern plains sustain intense cultivation and are home to a relatively high population density. The central highlands are characterized by high mountain peaks, narrow valleys and strategic mountain passes. This area has an extremely rugged topography that supports little vegetation. The south-western plateau contains desert and semi-desert regions, which extend westward into Iran. With minimal

rainfall, extreme temperature variations and almost no plant life, the plateau region is considered one of the most inhospitable parts of Asia.

Afghanistan has historically occupied a highly strategic position in Central Asia and beyond (Johnson, 1998; Magnus *et al,* 2002; McCauley, 2002). Situated at the intersection of Iran, Pakistan, China and Tajikistan, the area sits at the crossroads of important trade routes, linking South Asia and Northern and Eastern Europe, as well as China and the Middle East. The control of Afghanistan has generally ensured the complete domination of the regional trade flows, as the area contained most of the strategic passages in a region dominated by impenetrable mountain ranges.

Ethnic Diversity and Religious Uniformity

Found at the intersection of major trade routes and situated at the borders of formidable empires,[4] Afghanistan is an amalgam of diverse cultures and peoples. The country contains about 20 distinct ethnic groups and has more than 30 different languages belonging to four language groups, although only two languages are officially recognized (Johnson, 1998; UNEP, 2003).[5] Of the 22 million inhabitants in 2003, Pashtuns constitute the largest single ethnic group in Afghanistan, living mostly in the southern part of the country. This ethnic group founded the Afghan kingdom in the mid-eighteenth century and has historically held most of the political power by maintaining a constant Pashtun line of succession (Johnson, 1998). The Tajiks form the second largest ethnic group. They reside in the northern, northeastern and western areas of the country and have only recently come to dominate the Afghan central government (Johnson,

[4] Afghanistan lies to the east of Iran (formally the Ottoman Empire and earlier part of the Persian Empire), to the north of Pakistan and India (formally part of the British Empire and earlier part of the Mogul Empire), to the west of China, and to the south of Tajikistan (formally part of the Soviet Empire and earlier the Russian Empire).
[5] Pashtu (the language of the Pashtuns) and Dari (a variant of Persian) are spoken throughout Afghanistan.

1998). The other principal ethnic groups, the Turkoman, Uzbek and Kyrgyz, inhabit the northern and central parts of the country. In spite of its cultural diversity, the country is united by its Islamic faith, with the majority of Afghans identifying themselves as Sunni Muslims and a small minority as Shi'a Muslims.

Afghanistan remains a highly rural country. 78 percent of the population lived in rural areas in 2000, down from 94 percent in 1950 (UNEP, 2003). Nevertheless, the country is experiencing rapid urbanization, though it consists mostly of refugees and IDPs settling in Kabul in the post-Taliban period. Of the approximately 2 million repatriating refugees in 2002, more than half a million moved to Kabul (UNEP, 2003).

Livelihood Based on Agriculture and Opium Cultivation

As an agrarian country, Afghanistan has always engaged in farming or herding or both (UNEP, 2003). The primary crop is wheat, which reflects the Afghans' staple diet of bread. The country has also produced a large amount of dried fruit and nuts,[6] although war and drought have curtailed their production in recent years. Cotton also represents another agricultural product, especially in the south. Finally, opium has increasingly become an important crop, accounting for some 75 percent of today's world output (UNEP, 2003).

[6] In the 1970s, the export of dried fruit and nuts accounted for more than 40 percent of Afghanistan's foreign exchange earnings (UNEP, 2003).

LOCAL GOVERNANCE

Because of its regional and cultural diversity, the Afghan government has traditionally been loosely organized and highly decentralized, with most decision-making occurring at the provincial, municipal and community levels (UNEP, 2003). The *shura* (in Dari) or *jirga* (in Pashtu) form the traditional decision-making body at the village level. This local group consists of the village religious leader[7] and male elders, who, through a consensus decision-making process, select a person to (1) make important community decisions, (2) represent the community at the provincial and national levels, and (3) settle local disputes (UNEP, 2003).

The Emergence of the Modern Afghan State

After centuries of external rule under the Persian and Indian empires, Afghanistan emerged as a sovereign state under the leadership of Ahmad Shah Durrani in the mid-eighteenth century (InterAction, 2002; Johnson, 1999; and Magnus *et al,* 2002). With his ascension to the throne in 1747, Durrani established the Afghan kingdom, which controlled the country until the early 1970s. In spite of the Afghan reign, the country remained a "buffer zone" between the rapidly expanding Russian and British Empires throughout much of the nineteenth and the early part of the twentieth centuries. As such, Afghanistan was regularly subjected to external political pressures and was the scene of political intrigue, diplomacy and war (InterAction, 2002; Johnson, 1999; Magnus *et al,* 2002). The British withdrew its forces in 1919, and under the leadership of Amanullah, the local leader, Afghanistan proceeded with numerous political, economic and social reforms (Johnson, 1998). Amanullah's ambitious reform agenda upset the existing balance of power, and revolts ensued. Political stability returned in the 1933, when Mohammed Zahir Shah assumed control as king. Under his reign, the country experienced

[7] Mullah.

relative peace and underwent gradual political changes, including the adoption of a new constitution limiting the powers of the monarchy and the establishment of some political plurality (InterAction, 2002).

FIGURE 2. A Chronology of the Modern Afghan State

1747	Ahmad Shah Durrani ascends to the throne of Afghanistan. The Afghan kingdom is created.
1919	Britain withdraws its forces and formally recognizes an independent Afghan state.
1921	Afghanistan adopts its first constitution.
1933	Mohammed Zahir Shah takes the Afghan throne. A period of relative peace and prosperity follow for the next four decades.
1973	Ex-prime minister Mohammed Daud stages a coup d'état. King Shah flees the country and goes into exile.
1978	Daud is overthrown and killed. Nur Mohammed Taraki proclaims himself Afghan leader and establishes the People's Democratic Party of Afghanistan (PDPA). The Mujahideen mount a counter offensive.
1979	Moscow sends in troops to quell growing unrest. Soviet occupation begins. The United States grows increasingly anxious about regional dynamics and begins to demonstrate more interest in local Afghan affairs.
1989	Soviet troops withdraw from Afghanistan. Moscow and Washington continue to direct financial support and arms supplies to local Afghan groups.
1991	U.S.S.R. collapses. Soviet and American interest and support suddenly end. Local insurgencies erupt.
1994	Taliban forces capture Kandahar.
1995	Taliban forces gain control of Herat.
1996	Taliban forces lay siege to Jalalabad and Kabul, and assume power over them. The Taliban regime rules most of the country.
2001	U.S. is attacked by Muslim terrorist group based in Afghanistan. An international consensus is reached whereby a coalition of forces led by the American military descends on Afghanistan. The Taliban is defeated. The Bonn Agreement is signed, establishing the Afghan Interim Administration (AIA) and the Supreme Court.
2002	*Loya Jirga* convenes. President and ministers are selected as a new caretaking body in the Transitional Authority.
2003	A new constitution is ratified.
2004	National elections are to be held to select new president.

Political Dissension and Soviet Occupation

In the early 1970s, Afghanistan fell into political chaos that lasted for several decades. In 1973, the king's cousin and former prime minister, Mohammad Daud, carried out a successful coup d'état and forced the king into exile (Gohari, 2000). Daud became Afghanistan's president and prime minister, and he later pushed the passage of a new constitution, which established a

presidential form of government in a one-party state (Gohari, 2000). Daud's rule was short-lived, as he was overthrown and killed in 1978.

Following Daud's assassination, Nur Mohammed Taraki assumed control of the country, and with Soviet support, he established a one-party state under the People's Democratic Party of Afghanistan (PDPA) (Gohari, 2000). The establishment of a Marxist state offended the local Afghan communities, who responded by mounting a powerful resistance movement, led by the Mujahideen[8] (Bennett, 1995; Gohari, 2000; Gorman, 1994). In response to the growing dissention and chaos, the Soviets intervened directly and sent 30,000 troops in late 1979 and later increased the military presence to as many as 120,000 (Gohari, 2000; Gorman, 1994). During the early 1980s, "the Soviets virtually controlled the Afghan state structure; all major offices were staffed with Soviet advisors; and in economic terms, government-controlled Afghanistan became a Soviet republic (Johnson, 1998)." The Soviet intervention prompted the U.S. government to become involved in Afghanistan. In an effort to defeat the Soviets, Washington provided generous financial support,[9] arms and training to the Mujahideen resistance (Bennett, 1995). With signing the Geneva Accords in 1988, the U.S.S.R. agreed to end its occupation of the Central Asian country, and by early 1989, Russian troops had completely withdrawn (Bennett, 1995; and Johnson, 1998). Although the Soviets no longer held a military presence, their influence endured, as they continued to support local militias. Similarly, Washington maintained the financial backing of opposing Mujahideen groups.

[8] Holy warriors.
[9] According to Bennett (1995), the U. S. Central Intelligence Agency (CIA) increased its military assistance to the Mujahideen, from $30 million in 1980 to $285 million by 1985.

The Descent into Political Chaos in the Post-Soviet Period

The fall of the Soviet Union in 1991 triggered the sudden end of financial support and political interest by both Moscow and Washington. With the end of the Cold War hostilities, Afghanistan was left to fend for itself. Longstanding political and ethnic disputes, which had lain dormant during the Soviet occupation, quickly reemerged, and violence erupted throughout the country. Local warlords, who had previously been some of the primary beneficiaries of the Soviet and American arms and aid flows during the Cold War, engaged each other in direct military confrontation for control of the country. Fighting between various warlords representing different ethnic factions continued for years, without much success claimed by any one group (Johnson, 1998). In the wake of the intense power struggles, Afghanistan sustained much destruction, rape and pillage. Afghan towns suffered more damage during 1992 to 1994 than during the ten years of Soviet occupation (Bennett, 1995).

The Rise of the Taliban Regime

In the absence of any national authority, the Taliban consolidated their power and secured control over much of Afghanistan. As traditional Islamic scholars from the southern Pashtun tribes and students from the Sunni *madrasas*[10] of Pakistan (Johnson, 1998), the Taliban[11] was a militant religious faction that aimed primarily to restore order and to impose an oppressive form of *sharia*[12] law. With the support of the local population to end the bitter feuding between the warlords, the Taliban advanced swiftly. Beginning with the capture of Kandahar in late 1994, the Taliban moved steadily across the south, seizing Herat in 1995 and later Jalalabad and Kabul in 1996 (Johnson, 1998).

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[10] Islamic religious schools.
[11] Taliban signifies religious student and is derived from the Dari/Pashtu word, *talib.*
[12] Islamic rule of law.

Over the next five years, the Taliban imposed its strict and dogmatic views over much of the country, except in certain parts of the north, where a small opposition movement[13] maintained a stronghold. The religious regime enforced a strict code of behavior, which led to the restriction of women's and girls' access to health, education and employment. During this time, Afghanistan became an international refuge for Islamic terrorists such as Osama bin Ladin, and many of these people received military training and made preparations to wage *jihads* across the globe.

The terrorist attacks on three U.S. cities on 11 September 2001 changed the United States relationship with Afghanistan. Washington waged a military offensive to hunt down Al-Quaida, the radical terrorist group based in Afghanistan that had claimed responsibility for the American attacks (InterAction, 2002). The American military together with international coalition forces entered the country from the north, and mounted a sophisticated military campaign against the Taliban and Al-Quaida. After eight weeks of fighting, coalition forces crushed the Taliban regime and captured many Al-Quaida combatants (InterAction, 2002). On 7 December 2001 the American-led Afghan invasion ended.

The Transitional Government in the Post-Taliban Period

Free of Taliban domination, Afghanistan embarked on a new chapter in its modern, political history. The signing of the Bonn Agreement[14] in December 2001 created the Afghan Interim Administration (AIA). Consisting of a chairman, five vice-chairmen and 24 other officials, the

[13] The Northern Alliance.

[14] The Bonn Agreement is formally known as the Agreement on Provisional Arrangements in Afghanistan Pending the Re-Establishment of Permanent Government Institutions.

temporary governing body was charged with, *inter alia*, preparing an emergency *loya jirga*[15] (Johnson *et al,* 2004; UNEP, 2003). In June 2002, the *loya jirga* assembled tribal leaders and elders from around the country to appoint an interim president and a cabinet of 31 ministers to lead a longer-term, but still temporary, central government, known as the Transitional Authority. These appointed officials were called to serve until late 2004, when general elections are scheduled to take place (Economist Intelligence Unit, 2004).

While these recent developments represent historic milestones, the country remains politically fragile and extremely dependent on international support (Wisner, 2003). The transitional Afghan government holds little political influence outside the capital city of Kabul, while local warlords dominate most of the country using a feudal style of power and authority. Although the current president, Hamid Karzai, is viewed as a legitimate and competent leader by most of the international community, he is still regarded with suspicion among local Afghans, who perceive him as a token Pashtun politician and a front man for American interests (Wisner, 2003).

ECONOMICS

Protracted conflict over the course of three decades devastated the local economy. In addition, the violence obstructed most efforts to carry out economic monitoring in Afghanistan, so national economic indicators were intermittent at best, and non-existent at worst, throughout the 1980s and 1990s. During the mid-1980s, the per-capital GDP in Afghanistan was roughly $211,

[15] Grand national assembly.

according to the Asian Development Bank (2004). By 2001, it reached its nadir of approximately $123 (ADB, 2004; IMF, 2004), making Afghanistan one of the poorest countries in the world at the beginning of the twenty-first century. Since the collapse of the Taliban regime in late 2001, per-capita GDP has experienced steady growth (ADB, 2004), and has just recently begun to exceed the levels attained in the mid-1980s (IMF, 2004).[16] The IMF (2004) indicates that the Afghan economy grew by 23 percent during the fiscal year 2002/2003, from a virtually moribund state at the end of the Taliban period. Most of the growth was attributed to substantial international assistance inflows, a services and construction boom, good weather, and the adoption of wise economic policies (IMF, 2004). Future annual growth is expected to plateau at approximately 15 percent through 2008 (ADB, 2004).

THE EVOLUTION OF INTERNATIONAL RESPONSE

Political and economic instability, massive displacement of local populations, and natural calamities have wreaked havoc on Afghanistan over the last several decades. In response to these crises, the international community has pursued a two-fold approach. First, they have become engaged in diplomatic negotiations. Second, they have channeled foreign aid toward relief and development assistance programs. This section examines the second approach in more detail.

[16] The IMF (2004) estimates that per-capital GDP in Afghanistan will be $236 during the 2004/2005 period.

In a recent article on international assistance, Jonathan Goodhand (2004) described four generations of foreign aid flows to Afghanistan. The first generation of foreign assistance focused on humanitarian relief. The second generation began after the Soviet withdrawal, and consisted of developmental relief and rehabilitation programs. The rise of the Taliban regime in the mid-1990s signaled the third generation of aid, which sought to promote human rights and later build peace. A fourth generation of aid recently emerged but is still in flux in the post-Taliban period (Goodhand, 2004). While funding patterns are ever changing, there is measured optimism that the international aid community will learn from the recent past and try to implement programs that build on sustaining peace and development.

International Governments

As the center stage of intense political fighting between the Cold War superpowers, Afghanistan has experienced great fluctuations in bilateral assistance for more than three decades. Significant financial backing by the Soviet Union began in the late 1970s, when Nur Mohammed Taraki established a Marxist state dominated by the People's Democratic Party of Afghanistan (PDPA).

In the late 1970s and early 1980s, the United States maintained a relatively unpronounced presence in Afghanistan, as regional hostilities[17] and Cold War tensions escalated (Bennett, 1995). In 1986, U.S. government significantly altered its foreign aid policy for Central Asia, when it launched a humanitarian support program. While this program arose in response to the mounting humanitarian crisis in the region, it was also seen to serve the American Cold War agenda (Goodhand, 2004). Through the United States Agency for International Development (USAID), the United States funded relief efforts carried out mostly by international NGOs.

[17] The 1979 Islamic Revolution in Iran.

Between 1986 and 1990, for example, USAID directed $150 million toward health, agriculture and education programs (Johnson, 1998). The U.S. efforts were targeted mostly toward providing assistance to the refugee populations in neighboring Pakistan.

The governments of Pakistan and Iran offered assistance to Afghans in the early years of Soviet occupation. In the wake of the Soviet invasion in 1979, Afghans sought refuge in the neighboring countries. Two-and-a-half million refugees flowed into Pakistan and another million into Iran by 1983, and millions more followed in the ensuing years of Soviet occupation (Gorman, 1994). Because of religious and ethnic ties, the Pakistan and Iranian governments provided much humanitarian relief on their own in the early 1980s, but by the mid-1980s, they began to solicit funding from the international community (Gorman, 1994).

Afghanistan remained an important recipient of Soviet funding and arms supplies, which amounted to as much as $300 million USD a month in the late 1980s (Bennett, 1995). The United States along with Saudi Arabia acted in response to the Soviet influence, providing more than $1 billion dollars a year in the late 1980s, and around $5 billion worth of weapons between 1986 and 1990 (Johnson, 1995). By 1992, Afghanistan was awash in weapons, having more personal weapons than India and Pakistan combined (Johnson, 1998).

When the Soviet Union crumbled in 1991, most of the international aid flows came to an abrupt halt. With no more funding from Moscow, the Soviet threat disappeared; consequently, the American interest in the region faded almost immediately, and its foreign assistance all but

vanished. According to an Oxfam report, "Afghanistan was one of only two countries eliminated from U.S. bilateral assistance (Johnson, 1998)."

The attacks on the United States on 11 September 2001 changed America's lackadaisical attitude toward Afghanistan. With the help of the United Nations, the U.S. mobilized a multinational coalition of forces to expel the Taliban from Afghanistan and hunt Al-Quaida forces, including its infamous leader, Osama bin Laden. Following the establishment of the Afghan Interim Administration in late 2001 and the Afghan Transitional Authority in June 2002, the major international powers have remained committed to supporting Afghanistan in order to ensure a smooth transition to peace and prosperity. At the first international donor conference held after the fall of the Taliban, the international community pledged $1.8 billion in support for 2002; subsequent pledges for multi-year programs amounted to more than $4.5 billion (UNEP, 2003). The U.S. has been engaged in efforts to provide training for the new Afghan army; Germany has focused on building up the national police force; Italy has worked on legal reforms; Japan has supported efforts to demobilize, demilitarize, and reintegrate the militias; and the United Kingdom has assumed responsibility for organizing the narcotics control efforts (Wisner, 2003). During fiscal year 2002, the United States contributed $928 million for relief and development assistance efforts, and is likely to sustain such levels of support in the coming years (Wisner, 2003).

United Nations Agencies

Throughout most of the 1980s, the United Nations maintained a low profile in Afghanistan because of sovereignty concerns during the Soviet occupation (Donini *et al,* 1996; Goodhand,

2004).[18] In June 1988, however, the UN launched Operation Salam,[19] which signaled a new era of United Nations participation (Bennett, 1995; Gorman, 1994; and Johnson). During the same year, the United Nations Office for the Coordination of Humanitarian Assistance to Afghanistan (UNOCHA) was created, which became "the longest standing UN special body charged with promoting and coordinating humanitarian assistance in a complex emergency (Donini *et al,* 1996)." The UN special agency assumed responsibility for coordinating all the UN programs as well as overseeing a special trust fund for Afghanistan (Bennett, 1995).

With the UN presence established in Afghanistan in 1989, a new order of funding and coordination quickly developed within the aid community (Bennett, 1995). Until that point, international NGOs had been working relatively independently on the ground, although constant security breaches had made them adopt prudent measures when carrying out their humanitarian activities. Under the UN's watch, the number of Afghan NGOs mushroomed, as the nascent organizations were encouraged to take advantage of the funding and coordination efforts provided by the international institution. Operation Salam received most of its initial financial pledges, with a $1.6 billion budgeted in 1989 followed by an additional $0.8 billion in contributions made over the next three years (Bennett, 1995).

During the late 1980s and early 1990s, UN efforts in Afghanistan focused largely on relief and rehabilitation (Bennett, 1995; and Johnson, 1998). Programs to resurrect the ravaged agricultural sector were planned, and the reconstruction of the damaged irrigation systems was quickly identified as a major priority. Refugee relief and repatriation efforts were also initiated

[18] An exception was UNICEF, which had several NGO programs during the 1980s (Bennett, 1995).
[19] Consolidated Appeal for Operation Salam.

in the early 1990s. In spite of the UN's intention to restore order, insecurity prevailed throughout the region and thwarted any major undertaking, and the UN therefore achieved little success. The final blow occurred when the Mujahideen took control over the country in 1993. With the Afghan warlords in power, the UN was forced to shutter its offices in Kabul, and they, like many other international organizations, moved to neighboring Pakistan and began cross-border operations (Donini *et al,* 1996; Bennett, 1995). Although mostly based in Islamabad, the UN later reopened some offices in Afghanistan, but their activities in country remained mostly intermittent, and their coordination was *ad hoc* (Bennett, 1995).

After the ousting of the Taliban regime in late 2001, the United Nations assumed a prominent role in Afghanistan. The UN organized the Bonn Conference in December 2001, during which "Afghan political leaders adopted an agreement[20] to end the conflict in their country, promote national reconciliation, and establish a transitional process leading to a new democratic government (United Nations Association of the United States of America, 2004)." In March 2002, the UN Security Council established the United Nations Assistance Mission in Afghanistan (UNAMA), which oversaw and coordinated the activities of the 16 UN agencies operating in the country. The UN work emphasized two broad sectors: (1) political affairs; and (2) relief, recovery and reconstruction (United Nations Association of the United States of America, 2004). Later, UN agencies along with the Transitional Authority developed the 2003 Transitional Assistance Program for Afghanistan (TAPA), which described the UN programs and projects for the 2003/2004 period (UNEP, 2003).

[20] The Agreement on Provisional Arrangements in Afghanistan Pending the Re-Establishment of Permanent Government Institutions.

International Nongovernmental Organizations

A succession of humanitarian crises and natural emergencies has drawn a broad range of international nongovernmental organizations (NGOs) to offer their services to the Afghan people. The 1979 Soviet invasion marked the beginning of NGO engagement in humanitarian efforts. International efforts remained relatively modest and inconsistent, with NGOs focusing primarily on humanitarian relief aid for the newly arrived refugees along the Pakistan border (Bennett, 1995; Goodhand, 2004). During the early years of humanitarian action, only a few international NGOs assumed an active role in Central Asia, especially those which had already been active in relief operations in Pakistan such as Save the Children Fund (UK), Catholic Relief Services, Oxfam and CARE (Bennett, 1995).

The early 1980s saw an increase in NGO activities, but much of the work was based in and directed toward Pakistan, where Afghan refugees continued to inundate the border camps. The location of these organizations influenced who received humanitarian relief. According to Jonathan Goodhand (2004): "Eastern Afghanistan tended to be the main recipient of humanitarian assistance, because of close proximity to [Pakistan] and agencies' political ties to local commanders connected with the dominant Mujahideen parties." More than twenty regional- and activity-specific groups[21] engaged in humanitarian relief activities at this time. Many of these new groups cut their teeth working in Afghanistan, and many of which later evolved into experienced, multi-million dollar organizations (Bennett, 1995).

In addition to the increasingly diverse body of international organizations, Islamic NGOs became more involved in the humanitarian efforts in Afghanistan. The Peshawar-based Islamic

[21] Some examples include Shelter Now International, the Austrian Relief Committee, the Swedish Committee for Afghanistan and the Norwegian Refugee Council.

Coordinating Council (ICC), for example, consisted of 16 Islamic NGOs originating from the Gulf States and elsewhere (Bennett, 1995). Many of the agencies were later subjected to close scrutiny by Western governments, as they were suspected of abetting Arab *jihad* mercenaries (Bennett, 1995).

During the late 1980s, the number of indigenous Afghan NGOs burgeoned. Some of these local organizations were well funded and maintained their local autonomy; others felt compelled to collaborate with international NGOs and UN agencies (Bennett, 1995). Regional coordinating bodies like ACBAR and ANCB were established at this time to improve the efficiency of local NGOs and maximize their resources. By 1992, some 82 Afghan organizations were operational; by the end of 1993, 148 indigenous NGOs existed; and by 2000, approximately 160 groups provided various kinds of services (Bennett, 1995; and Goodhand, 2004).

By the late 1990s, over 250 NGOs were registered with the half dozen regional NGO coordinating bodies, with an additional fifty unregistered groups thought to be working locally (Goodhand, 2004). According to one coordinating agency, the registered NGOs employed 23,413 people in 1999, with the vast majority of the workforce (96 percent) coming from Afghanistan (Goodhand, 2004). The total operational budget of these NGOs amounted to $138.2 million in 1999, with 33 percent coming from UN agencies, twenty percent from bilateral donors, twenty percent from other international NGOs, and the rest from other sources (Goodhand, 2004). In 1999, 91 percent of the assistance money targeted Afghans living within Afghanistan, while nine percent went toward refugee programs outside the country (Goodhand, 2004). After the fall of the Taliban in late 2001, the number of local and international NGOs has

continued to expand, although their presence has been restricted to the north and east of the country due to security concerns (Economist Intelligence Unit, 2004; Johnson *et al*, 2004).

Appendix 2

INTERVIEW OUTLINE FOR FAITH-BASED ORGANIZATIONS

HISTORY

1. What is the history of [the organization]?

2. How would you describe [the organization]?

3. How would you describe the mission and objectives of [the organization]?

4. How do you describe the mission and objectives when [the organization] was founded?

5. Has [the organization] changed since its founding? If so, how? (*e.g.*, mission, provision of services, outreach, organizational structure and domestic/international focus)

SERVICES

6. What kinds of services does [the organization] provide?

7. What do you think your strengths are as an NGO working in Central Asia?

8. What kinds of humanitarian relief activities does [the organization] do? Has this kind of work increased over the years?

9. Who is accountable for [the organization's] projects? How does this play out in the field?

10. What is the size of [the organization]?
    a. Number of full-time, paid employees?
        i. Number of these employees overseas?
        ii. Number of these employees in the US?
    b. Number of volunteers?
        i. Number of volunteer hours per week you receive from the volunteers?
    c. Number of countries in which you have programs?
    d. Number of field offices?

11. Does [the organization] engage with other humanitarian relief and development organizations? If so, how?

12. Does [the organization] follow any humanitarian guidelines such as the Humanitarian Charter or the Sphere Principles?

RELIGIOUS ORIENTATION

13. If [the organization] one time had or continues to have a religious orientation, how would you describe that orientation? How does it differ from the past?

14. Does [the organization] provide religious activities as part of its services? If so, how?

15. Does a religious orientation contribute to humanitarian relief? In what ways?

16. Does it make a difference when working in Christian countries versus non-Christian countries such as [the organization]?

17. How do the beneficiaries in [the organization] perceive its activities? How do these people perceive [the organization's] religious orientation?

FUNDING

18. Where does [the organization's] funding come from? U.S. government? Other governments? From international organizations? Church groups? Individuals?

19. How does [the organization] allocate this funding? (*e.g.,* general, administration, programming, humanitarian work)

20. To what extent do the different funding sources affect the services that [the organization] provides?

21. Has the funding increased over the years? If so, how have [the organization's] services changed?

22. What are the expectations of the donors (government, international agencies, religious groups, individuals) vis-à-vis [the organization's] services? How is [the organization] accountable to them?

23. Because of government funding, does [the organization] feel pressure to curtail or eliminate certain religious practices?

24. How does [the organization] perceive its relationship with the government?

Appendix 3

ADDITIONAL INTERVIEW INFORMATION

(NOTE: The names have been omitted to protect the confidentiality of the interviewees.)

NAME	TITLE OF INTERVIEWEE	ORGANIZATION	DATE
Interview A	Program Manager	United States Agency for International Development	14 November 2003/ 1 December 2003
Interview B	Senior Executive	Christian Children's Fund	4 May 2004
Interview C	Senior Manager	Shelter for Life, International	6 May 2004
Interview D	Program Associate	Lutheran World Relief	5 May 2004
Interview E	Program Coordinator	United Nations Human Settlements Programme (UN-Habitat, Afghanistan)	10 May 2004
Interview F	Program Director	Aga Khan Development Network (AKDN)	18 May 2004
Interview G	Regional Director	Lutheran World Relief	20 May 2004
Interview H	Program Associate	Lutheran World Relief	20 May 2004
Interview I	Program Manager	United States Agency for International Development	3 June 2004
Interview J	Regional Director	World Vision (US)	9 June 2004
Interview K	Faith-Based and Community Initiative Specialist	United States Agency for International Development	3 June 2004/ 9 June 2004
Interview L	Regional Director	Catholic Relief Services	10 June 2004
Interview M	Faith-Based and Community Initiative Specialist	United States Agency for International Development	17 June 2004
Interview N	Senior Manager	Aga Khan Foundation	29 June 2004

Appendix 4

LIST OF HOST-COUNTRY OPERATIONS

AGA KHAN FOUNDATION, U.S.A (AKDN, 2003)

TOTAL = 34; Minority >10.1 % = 27 (79.41%); Minority < 10 % = 5 (14.71%); Other = 2 (5.88%)

Countries where more than 10% of total population is Muslim (27):

Afghanistan, Bangladesh, Bosnia-Herzegovina, Burkina Faso, Cote d'Ivoire, Democratic Republic of Congo, Egypt, France, India, Iran, Kazakhstan, Kenya, Kyrgyzstan, Madagascar, Mali, Mauritius, Mozambique, Niger, Pakistan, Senegal, Syria, Tajikistan, Tanzania, Turkey, Uganda, United Arab Emirates and Uzbekistan

Countries where 10 percent or less of total population is Muslim (5):

Other (No specific data) (2):
Canada, Russia

Portugal (*Christian 94%; other 6%*), Spain (*Christian 94%; other 6%*), Switzerland (*Christian 86.1%; other 5%; none 8.9%*), United Kingdom (*Christian 93.58%; Muslim 3.38%; Sikh 1.12%; Hindu 1.12%; Jewish 0.8%*) and United States (*Christian 84%; Jewish 2%; other 4%; none 10%*)

CATHOLIC RELIEF SERVICES (CRS, 2004E)

TOTAL = = 94; Minority >10.1 % = 61 (64.9 %); Minority < 10 % = 26 (27.65 %); Other = 7 (7.45%)

Countries where more than 10% of total population is Christian (61):

Angola, Albania, Argentina, Armenia, Benin, Bolivia, Bosnia-Herzegovina, Botswana, Brazil, Bulgaria, Burkina-Faso, Burundi, Cameroon, Central African Republic, Chad, Columbia, Costa Rica, Congo-Brazzaville, Cote d'Ivoire, Croatia, Cuba, Democratic Republic of Congo, Dominican Republic, East Timor, Ecuador, El Salvador, Equatorial Guinea, Ethiopia, Georgia, Ghana, Guatemala, Guinea-Bissau, Guyana, Haiti, Honduras, Jamaica, Kenya, Laos, Lebanon, Lesotho, Liberia, Macedonia, Malawi, Mexico, Mozambique, Namibia, Nicaragua, Nigeria, Peru, Philippines, Romania, Rwanda, Serbia and Montenegro, Sierra Leone, South Africa, Swaziland, Tanzania, Uganda, Venezuela, Zambia and Zimbabwe

Other (No specific data) (7):

Eritrea, Jerusalem-West Bank-Gaza, Kosovo, Niger, North Korea, Russia and Vietnam

Countries where 10 percent or less of total population is Christian (26):

Afghanistan (*Muslim 99%; other 1%*), Azerbaijan (*Muslim 93.4%; Orthodox 4.8%; other 1.8%*), Bangladesh (*Muslim 83%; Hindu 16%; other 1%*), Cambodia (*Buddhist 95%; other 5%*), China (*Taoist, Buddhist, Muslim 1%-2%; Christian 3%-4%*), Egypt (*Muslim 94%; Christian and other 6%*), Gambia (*Muslim 90%; Christian 9%; indigenous beliefs 1%*), Guinea (*Muslim 85%; Christian 8%; indigenous beliefs 7%*), India (*Hindu 81.3%; Muslim 12%; Christian 2.3%; Sikh 1.9%; other groups including Buddhist, Jain, Parsi 2.5%*), Indonesia (*Muslim 88%; Christian 3%; Hindu 2%; Buddhist 1%; other 1%*), Iraq (*Muslim 97% ; Christian or other 3%*), Jordan (*Muslim 92%; Christian 6%; other 2%*), Mali (*Muslim 90%; indigenous beliefs 9%; Christian 1%*), Mauritania (*Muslim 100%*), Morocco (*Muslim 98.7%; Christian 1.1%; Jewish 0.2%*), Myanmar (*Buddhist 89%; Christian 4%; Muslim 4%; animist 1%; other 2%*), Nepal (*Hinduism 86.2%; Buddhism 7.8%; Islam 3.8%; other 2.2%*), Pakistan (*Muslim 97%; Christian, Hindu, and other 3%*), Senegal (*Muslim 94%; indigenous beliefs 1%; Christian 5%*), Somalia (*Muslim, 100%*), Sri Lanka (*Buddhist 70%; Hindu 15%; Christian 8%; Muslim 7%*), Sudan (*Muslim 70%; indigenous beliefs 25%; Christian 5%*), Syria (*Muslim 74%; Alawite, Druze, and other Muslim sects 16%; Christian 10%*), Taiwan (*Buddhist, Confucian, and Taoist 93%; Christian 4.5%; other 2.5%*), Thailand (*Buddhism 95%; Muslim 3.8%; Christian 0.5%; Hindu 0.1%; other 0.6%*), and Turkey (*Muslim 99.8%; Christians, Jews, other 0.2%*),

CHRISTIAN CHILDREN'S FUND (CCF, 2004)

TOTAL = 33; Minority >10.1 % = 23 (69.7 %); Minority < 10 % = 8 (24.24%); Other = 2 (6.06 %)

Countries where more than 10% of total population is Christian (23):

Angola, Albania, Belarus, Bolivia, Brazil, Columbia, Dominican Republic*, East Timor, Ecuador, Ethiopia, Guatemala, Haiti*, Honduras, Kenya, Mexico, Philippines, Saint Vincent, Sierra Leone, South Africa, Togo, Uganda, United States and Zambia

Other (No specific data) (2):

Kosovo and Ukraine

*Described as Dominica.

Countries where 10 percent or less of total population is Christian (8):

Afghanistan (*Muslim 99%; other 1%*), Gambia (*Muslim 90%; Christian 9%; indigenous beliefs 1%*), India (*Hindu 81.3%; Muslim 12%; Christian 2.3%; Sikh 1.9%; other groups including Buddhist, Jain, Parsi 2.5%*), Indonesia (*Muslim 88%; Christian 3%; Hindu 2%; Buddhist 1%; other 1%*), Iraq (*Muslim 97% ; Christian or other 3%*), Senegal (*Muslim 94%; indigenous beliefs 1%; Christian 5%*), Somalia (*Muslim, 100%*), Sri Lanka (*Buddhist 70%; Hindu 15%; Christian 8%; Muslim 7%*), and Thailand (*Buddhism 95%; Muslim 3.8%; Christian 0.5%; Hindu 0.1%; other 0.6%*)

LUTHERAN WORLD RELIEF (LWR, 2003)

TOTAL = 52; Minority >10.1 % = 23 (59.62 %); Minority < 10 % = 15 (28.85%); Other = 6 (11.53 %)

Countries where more than 10% of total population is Christian (31):

Angola, Armenia, Bolivia, Burkina-Faso, Chile, Cuba, Columbia, Democratic Republic of Congo, Ecuador, El Salvador, Ethiopia, Georgia, Guatemala, Haiti, Honduras, Hungary, Kenya, Laos, Liberia, Macedonia, Malawi, Nicaragua, Papua-New Guinea, Peru, Philippines, Sierra Leone, Tanzania, Togo, Uganda, Zambia and Zimbabwe

Other (No specific data) (6):

Eritrea, Jerusalem-West Bank-Gaza, Niger, North Korea, Vietnam and Yugoslavia

Countries where 10 percent or less of total population is Christian (15):

Afghanistan (*Muslim 99%; other 1%*), Azerbaijan (*Muslim 93.4%; Orthodox 4.8%; other 1.8%*), Bangladesh (*Muslim 83%; Hindu 16%; other 1%*), Cambodia (*Buddhist 95%; other 5%*), China (*Taoist, Buddhist, Muslim 1%-2%; Christian 3%-4%*), Guinea (*Muslim 85%; Christian 8%; indigenous beliefs 7%*), India (*Hindu 81.3%; Muslim 12%; Christian 2.3%; Sikh 1.9%; other groups including Buddhist, Jain, Parsi 2.5*), Iraq (*Muslim 97% ; Christian or other 3%*), Mali (*Muslim 90%; indigenous beliefs 9%; Christian 1%*), Mauritania (*Muslim 100%*), Nepal (*Hinduism 86.2%; Buddhism 7.8%; Islam 3.8%; other 2.2%*), Senegal (*Muslim 94%; indigenous beliefs 1%; Christian 5%*), Sudan (*Muslim 70%; indigenous beliefs 25%; Christian 5%*), Thailand (*Buddhism 95%; Muslim 3.8%; Christian 0.5%; Hindu 0.1%; other 0.6%*), and Turkey (*Muslim 99.8%; Christians, Jews, other 0.2%*),

SHELTER FOR LIFE INTERNATIONAL (SFL, 2004B)

TOTAL = 4; Minority >10.1 % = 1 (25 %); Minority < 10 % = 3 (75 %)

Countries where more than 10% of total population is Christian (1):

Macedonia

Countries where 10 percent or less of total population is Christian (3):

Afghanistan (*Muslim 99%; other 1%*), Lanka (*Buddhist 70%; Hindu 15%; Christian 8%; Muslim 7%*), and Tajikistan (*Muslim 90%; other 10%*)

WORLD VISION (WVI, 2004)

TOTAL =99; Minority >10.1 % = 65 (65.66 %); Minority < 10 % = 27 (27.27 %); Other = 7 (7.07 %)

Countries where more than 10% of total population is Christian (65):

Angola, Albania, Argentina, Armenia, Australia, Austria, Bolivia, Bosnia-Herzegovina, Brazil, Burundi, Canada, Chad, Chile, Columbia, Costa Rica, Democratic Republic of Congo, Denmark, Dominican Republic, East Timor, Ecuador, El Salvador, Ethiopia, Finland, France, Georgia, Germany, Ghana, Guatemala, Haiti, Honduras, Ireland, Kenya, Laos, Lebanon, Lesotho, Liberia, Macedonia, Malawi, Mexico, Mozambique, Netherlands, New Zealand, Nicaragua, Papua-New Guinea, Peru, Philippines, Romania, Russia, Rwanda, Serbia and Montenegro, Sierra Leone, Solomon Islands, South Africa, South Korea, Spain, Swaziland, Switzerland, Tanzania, Uganda, United Kingdom, United States, Vanuatu, Venezuela, Zambia and Zimbabwe

Other (No specific data) (7):

Kosovo, Malaysia, Singapore, Jerusalem-West Bank-Gaza, North Korea, Niger and Vietnam

Countries where 10 percent or less of total population is Christian (27):

Afghanistan (*Muslim 99%; other 1%*), Algeria (*Muslim 99%; Christian and Jewish 1%*), Azerbaijan (*Muslim 93.4%; Orthodox 4.8%; other 1.8%*), Bangladesh (*Muslim 83%; Hindu 16%; other 1%*), Cambodia (*Buddhist 95%; other 5%*), China (*Taoist, Buddhist, Muslim 1%-2%; Christian 3%-4%*), India (*Hindu 81.3%; Muslim 12%; Christian 2.3%; Sikh 1.9%; other groups including Buddhist, Jain, Parsi 2.5%*), Indonesia (*Muslim 88%; Christian 3%; Hindu 2%; Buddhist 1%; other 1%*), Iran (*Muslim 98%; Zoroastrian, Jewish, Christian, and Baha'i 2%*), Iraq (*Muslim 97% ; Christian or other 3%*), Japan (*Shinto and Buddhist 84%; other 16%, including Christian 0.7%*), Jordan (*Muslim 92%; Christian 6%; other 2%*), Mali (*Muslim 90%; indigenous beliefs 9%; Christian 1%*), Mauritania (*Muslim 100%*), Mongolia (*Buddhist 96%; Muslim, Shamanism, and Christian 4%*), Myanmar (*Buddhist 89%; Christian 4%; Muslim 4%; animist 1%; other 2%*), Nepal (*Hinduism 86.2%; Buddhism 7.8%; Islam 3.8%; other 2.2%*), Pakistan (*Muslim 97%; Christian, Hindu, and other 3%*), Senegal (*Muslim 94%; indigenous beliefs 1%; Christian 5%*), Somalia (*Muslim, 100%*), Sri Lanka (*Buddhist 70%; Hindu 15%; Christian 8%; Muslim 7%*), Sudan (*Muslim 70%; indigenous beliefs 25%; Christian 5%*), Syria (*Muslim 74%; Alawite, Druze, and other Muslim sects 16%; Christian 10%*), Taiwan (*Buddhist, Confucian, and Taoist 93%; Christian 4.5%; other 2.5%*), Thailand (*Buddhism 95%; Muslim 3.8%; Christian 0.5%; Hindu 0.1%; other 0.6%*), United Arab Emirates (*Muslim 96%; Christian, Hindu, and other 4%*), and Uzbekistan (*Muslim 88%; Eastern Orthodox 9%; other 3%*)

Appendix 5

RELIGIOUS PRIVATE VOLUNTARY ORGANIZATIONS

DESIGNATED BY USAID

USAID private voluntary organizations (PVOs) with a religious affiliation (USAID, 2004):

(65/547 = 11.88%)

Adventist Development and Relief Agency;
African Methodist Episcopal Church Service and Development Agency, Inc.;
Aga Khan Foundation U.S.A.;
American Association of the Order of Saint Lazarus, Inc.;
American Friends Service Committee;
The American Jewish Joint Distribution Committee, Inc.;
American Jewish World Service, Inc.;
American Red Magen David for Israel;
Armenian Missionary Association of America, Inc.;
Bethany Christian Services International, Inc.;
Blessings International;
Catholic Medical Mission Board, Inc.;
Catholic Near East Welfare Association;
Catholic Relief Services United States Conference of Catholic Bishops;
Christian Blind Mission International;
Christian Children's Fund, Inc.;
Christian Medical & Dental Society;
Christian Mission Aid;
Christian Reformed World Relief Committee;
Christian Relief Services;
Christian World Adoption;
Church World Service, Inc.;
Coptic Orphans Support Association; Cross International;
Episcopal Relief and Development;
Family Outreach Ministries International, Inc.;
Federation of Jain Associations in North America;
Food for the Hungry, Inc.;
Habitat for Humanity International, Inc.;
Hadassah, The Women's Zionist Organization of American, Inc.;
Heifer Project International, Inc.;
Hope International; Interchurch Medical Assistance, Inc.;
International Christian Adoptions;
International Orthodox Christian Charities, Inc.;
ISOH/Impact With God Crusades, Inc.;
Lott Carey Baptist Foreign Mission Convention of America;
Lutheran Social Services of Wisconsin and Upper Michigan, Inc.;
Lutheran World Relief, Inc.;
MAP International, Inc.;
Mathew 25: Ministries, Inc.;
The Mennonite Economic Development Associates;
Mercy Corps;
Mercy Ships;
The Ministry of Jesus, Inc.;
National Council of the Young Men's Christian Association of the USA;
New Manna Ministries Outreach Association;
Operation Blessing International Relief and Development Corporation;
Operation Bootstraps Africa;
Salesian Missions;
Samaritan's Purse;
Shelter for Life International, Inc.;
St. David's Relief Foundation;
St. Vincent de Paul Society of Lane County;
The Tibet Fund;
The United Armenian Fund;
United Board for Christian Higher Education in Asia;
United Methodist Committee on Relief of GBFM – UMC;
United Palestinian Appeal, Inc.;
Vellore Christian Medical College Board (USA), Inc;
Volunteer Missionary Movement;
Water Missions International;
World Concern Development Organization;
World Conference of Religions for Peace;
World Hope International;
World Relief Corporation of National Association of Evangelicals;
World Vision, Inc.

WORLD VISION (WVI, 2004)

TOTAL =99; Minority >10.1 % = 65 (65.66 %); Minority < 10 % = 27 (27.27 %); Other = 7 (7.07 %)

Countries where more than 10% of total of total population is Christian (65):

Angola, Albania, Argentina, Armenia, Australia, Austria, Bolivia, Bosnia-Herzegovina, Brazil, Burundi, Canada, Chad, Chile, Columbia, Costa Rica, Democratic Republic of Congo, Denmark, Dominican Republic, East Timor, Ecuador, El Salvador, Ethiopia, Finland, France, Georgia, Germany, Ghana, Guatemala, Haiti, Honduras, Ireland, Kenya, Laos, Lebanon, Lesotho, Liberia, Macedonia, Malawi, Mexico, Mozambique, Netherlands, New Zealand, Nicaragua, Papua-New Guinea, Peru, Philippines, Romania, Russia, Rwanda, Serbia and Montenegro, Sierra Leone, Solomon Islands, South Africa, South Korea, Spain, Swaziland, Switzerland, Tanzania, Uganda, United Kingdom, United States, Vanuatu, Venezuela, Zambia and Zimbabwe

Other (No specific data) (7):

Kosovo, Malaysia, Singapore, Jerusalem-West Bank-Gaza, North Korea, Niger and Vietnam

Countries where 10 percent or less population is Christian (27):

Afghanistan (*Muslim 99%; other 1%*), Algeria (*Muslim 99%; Christian and Jewish 1%*), Azerbaijan (*Muslim 93.4%; Orthodox 4.8%; other 1.8%*), Bangladesh (*Muslim 83%; Hindu 16%; other 1%*), Cambodia (*Buddhist 95%; other 5%*), China (*Taoist, Buddhist, Muslim 1%-2%; Christian 3%-4%*), India (*Hindu 81.3%; Muslim 12%; Christian 2.3%; Sikh 1.9%; other groups including Buddhist, Jain, Parsi 2.5%*), Indonesia (*Muslim 88%; Christian 3%; Hindu 2%; Buddhist 1%; other 1%*), Iran (*Muslim 98%; Zoroastrian, Jewish, Christian, and Baha'i 2%*), Iraq (*Muslim 97% ; Christian or other 3%*), Japan (*Shinto and Buddhist 84%; other 16%, including Christian 0.7%*), Jordan (*Muslim 92%; Christian 6%; other 2%*), Mali (*Muslim 90%; indigenous beliefs 9%; Christian 1%*), Mauritania (*Muslim 100%*), Mongolia (*Buddhist 96%; Muslim, Shamanism, and Christian 4%*), Myanmar (*Buddhist 89%; Christian 4%; Muslim 4%; animist 1%; other 2%*), Nepal (*Hinduism 86.2%; Buddhism 7.8%; Islam 3.8%; other 2.2%*), Pakistan (*Muslim 97%; Christian, Hindu, and other 3%*), Senegal (*Muslim 94%; indigenous beliefs 1%; Christian 5%*), Somalia (*Muslim, 100%*), Sri Lanka (*Buddhist 70%; Hindu 15%; Christian 8%; Muslim 7%*), Sudan (*Muslim 70%; indigenous beliefs 25%; Christian 5%*), Syria (*Muslim 74%; Alawite, Druze, and other Muslim sects 16%; Christian 10%*), Taiwan (*Buddhist, Confucian, and Taoist 93%; Christian 4.5%; other 2.5%*), Thailand (*Buddhism 95%; Muslim 3.8%; Christian 0.5%; Hindu 0.1%; other 0.6%*), United Arab Emirates (*Muslim 96%; Christian, Hindu, and other 4%*), and Uzbekistan (*Muslim 88%; Eastern Orthodox 9%; other 3%*)

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Catholic Medical Mission Board, Inc.;
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Catholic Relief Services United States Conference of Catholic Bishops;
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